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Ariſtotle,

WITH OTHER

PHILOSOPHERS

AND

PHYSITIANS.

Whereby are contained

Divers Queſtions, with their Anſwers

Touching the Eſtate of Mans Body.

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LONDON,

[illegible]

MVSEVM
BRITAN
NICVM

TO THE

READER.

EVery man doth wonder (Gentle Reader) at an Eclipſe of the Sun, or of the Moon, and gazeth at a blazing Star, and beholdeth with admiration an exquiſite Picture, drawn with the Penſil of a skilful Hand; yea, all Novelties do pleaſe, be they never ſo ſmall. But if they be once common, be they never ſo great wonders, no man vouchſafeth to give them the looking on. But then as Seneca *doth ſay,* Non eſt Æthiopis inter ſuos inſignitus color: *The ſelf-ſame doth happen in man, and the wonderful Workmanſhip of his Body, and unſpeakable Excellency of his Soul; for if we regard the Excellency, he doth ſurpaſs all creatures under Heaven: And therefore the Egyptians being raviſhed with the contemplation of Mans dignity and perfection, doubted not to call him a terreſtrial God, and celeſtial Creature, a Meſſenger of the Gods, Lord and Maſter of things below, and a familiar friend to thoſe which live above, a miracle of Nature, and as* Seneca *doth call him,* Natures darling.

It is ſaid, that after that Phidias, *a moſt famous Carver, had made* Minerva's *Shield, he engraved his own Portaiture ſo lively and deeply in the ſame, that it could never be taken out again, without the defacing the whole work. So God himſelf, a far more excellent Workman than* Phidias, *after he had made the univerſal World, and all Creatures therein for a token of his skill, drew it anew in a ſmall compaſs, as*

abridgment of all his works, to wit, when he had made man, who is a Microcosm, or little world, and in him printed his own Image and Similitude so lively, that no power whatsoever is able to blot it out. This image and similitude is the Soul and Understanding, which he would never have printed in man, unless he had first made him a body of a substance fit and apt to receive that impression; and unless also he had so skilfully framed it, that it should be worthy to receive so great an ornament as the Understanding is. And therefore the Body of man was made of a complexion most pure and delicate, and in a shape comely and beautiful; and yet notwithstanding all these perfections which man hath in himself, few or none take delight in the study of himself, or is careful to know the substance, state, condition, quality and use of the parts of his own body, although he be the honour of Nature, and more to be admired then the strangest and rarest wonder that ever hapned. The cause of this is no other, but because mans Nature delighteth in Novelties, and neglects to search out the cause of those things, which are common.

I have therefore thought good to give thee in a known Tongue, this little Book, written by the deepest of all Philosophers, who teacheth the use of all the parts of mans body, their nature, quality, property and substance, which may bring thee in reading of it, if read it thou wilt, no less delight then profit, nor no less profit then delight.

Farewell.

Felix qui potuit rerum cognoscere causas.

The first Problem.

Q. *Among all living creatures, why hath man only his countenance lifted up towards heaven?*

A. Unto this question there are divers answers.

First, It proceeds from the will of the Creators self: and although the answer be true, yet in this our purpose it seemeth not to be of force, because that so all questions might easily be dissolved.

Secondly, I answer, That for the most part every workman doth make his first work worse, and then his second better; and so God creating all other beasts before man, gave them their face looking down to the earth: And then secondly, he created man, as it doth appear in *Genesis*, unto whom he gave an honest shape, lifted up unto heaven, because it is drawn from Divinity, and doth also derogate from the goodness of God, who maketh all his works perfect and good.

Thirdly, It is answered, That man only among all living creatures, is ordained to the Kingdom of Heaven, and therefore hath his face elevated and lifted up to Heaven, because that despising worldly and earthly things, he ought to contemplate on heavenly things.

Fourthly, That the reasonable soul is like unto Angels, and finally ordained towards God, as it appeareth by *Averroes*, in the first *de Anima*, and therefore he hath a figure looking upward.

Fifthly, That man is a Microcosm, that is, a little world, as it pleaseth *Aristotle* to say in the eighth of his *Phys.* and therefore he doth command all other living creatures, and they obey him.

Sixthly, It is answered, That naturally there is unto every thing and every work, that form and figure given, which is fit and proper for its motion: as unto the heaven roundness, to the fire a pyramidical form, that is, broad beneath, and sharp towards the top, which form is most apt to ascend.

and ſo man had his face up to heaven, to behold the wonders of Gods works.

Q. *Why is the head of Beaſts hairy?*

A. The anſwer, according to the opinion of *Conſt.* is, That the hairs are an ornament of the head, and of the brain; and the brain is purged and evacuated of groſs humours by the growing of the hair, from the higheſt unto the loweſt parts, which paſs through the pores of the exterior fleſh, and do become dry, and are converted into hairs. This appears to be true, becauſe that in all mans body there is nothing dryer than the hairs; for they are dryer than the bones, as *Albertus Magnus* doth affirm, becauſe that ſome beaſts are nouriſhed with bones, as Dogs, but no beaſt can digeſt feathers, or hair, but do void them undigeſted: and they are ſo dry, that they are not for nutriment.

Secondly, it is anſwered, That the brain is purged four manner of ways: Firſt, of ſuperfluous watry humours, by the eyes: from melancholy, by the ears: and of choler, by the noſe: of Flegm, by the hair; and that is the intent of the Phyſician.

Q. *Why have men longer hair on their heads than other living creatures?*

A. Ariſt. de Gener. anim. ſaith, That men have the moiſteſt brain of all living creatures, from the which the ſeed proceedeth, which is converted into the long hair of the head.

Secondly, it is anſwered, That the humors of man are fat, and do not become dry eaſily, and therefore the hair groweth long in him: in other beaſts the humors are eaſily dried, and therefore the hair groweth not ſo long.

Q. *Why doth the hair take deeper root in mans skin, then in other living creatures?*

A. Becauſe they have greater ſtore of nouriſhment in man, and therefore grow more into the inward parts of man: And this is alſo the reaſon why in other creatures the hair doth alter and change with the skin, and not in man, unleſs it be ſometimes a ſcar or wound.

Q. *Why have women longer hair than men?*

A. Becauſe women are moiſter than men, and more Fleg-

matick, and therefore there is more matter of hair in them, and by conſequence, the length alſo of their hairs doth follow. And furthermore, this matter is more increaſed in women then in men from their interior parts, and eſpecially in the time at their monthly terms and flowers, becauſe the matter doth then aſcend, whereby the humor which breedeth the hair doth increaſe. And *Albertus* doth ſay, That if the hair of a woman in the time of her flowers be put into dung, a venemous Serpent is engendred of it.

The ſecond anſwer is, Becauſe women want beards, and ſo the matter of the beard doth go into the matter of the hair.

Q. *Why have ſome men ſoft hair and ſome hard?*

A. We anſwer with *Ariſtotle*, That the hair hath proportion with the skin, of which ſome is hard, ſome thick, ſome ſubtil and ſoft, ſome groſs: therefore the hair which groweth out of a thick and groſs skin, is thick and groſs, and that which groweth of a ſubtil and fine, is fine and ſoft; And when the pores are open, then cometh forth much humor, and thereof hard hair is ingendred: and when the pores are ſtrait, then there doth grow ſoft and fine hair. And this doth *Ariſtotle* ſhew in men, in whom we have an eminent token, becauſe women have ſofter hair then they, becauſe that in women the pores are ſhut, and are ſtrait, by reaſon of their coldneſs.

Secondly, Becauſe that for the moſt part cholerick men have harder and thicker hair than others, by reaſon of their heat, and becauſe the pores are ever open in them, and therefore alſo they have beards ſooner then others. Whereupon the Philoſopher ſaith, That thoſe beaſts which have hard hair, are the boldeſt, becauſe ſuch hair proceedeth of heat and choler, which choler maketh men fight. *Ariſtotle* alſo giveth example in the Bear and the Bore; and contrariwiſe thoſe Beaſts that have ſoft hair, are fearful, becauſe they be cold, as the Hare and Hart. *Ariſtotle* doth give another reaſon of the ſoftneſs and hardneſs of the hair, drawn from the Climate where a man is born; becauſe that in hot Regions hard and groſs hair is ingendred, as it

appeareth in the Ethiopians, and the contrary is true in a cold country, as towards the North.

Q. *Why have some men curled hair, and some smooth?*

A. The answer is, That the cause of the curling of the hair is great abundance of heat; so that if there be much heat in a man, then the hair doth curl and grow upward. And a sign of this is proved true, because that sometimes a man doth enter into a Bath smooth haired, and afterward by the Bath becometh curled. And therefore the Keepers of Baths have often curled hair, and also the Ethiopians and cholerick men. But the cause of the smoothness is the abundance of moist humors which tend downward; and a proof of this is, because women for the most part, have smooth hair, because they have much humidity in them, and small heat.

Q. *Why do women shew their ripeness by the hair in their privy parts, and not elsewhere, but men by their breasts?*

A. We answer Physician like, because in men and women there is abundance of humidity in that place, but more in women, because men have the mouth of the bladder in that place where the urin is contained, of the which the hair in the breast is ingendred, and about the Navel. But of women it is said, That the humidity of the bladder, and of the matrix, or womb, is joyned, and meeteth in that low secret place, and therefore is dissolved and separated in that place through much vapours and fumes, which are the cause of hair. And the like doth happen in other places where hair is, and under the arms.

Q. *Why have not women beards?*

A. Because they want heat, as appeareth in some effeminate men, who are beardless for the same cause, because they are of the complexion of women.

Q. *Why doth the hair grow in them that are hanged?*

A. Because their bodies are exposed to the Sun, the which through his heat doth dissolve all the moisture into a fume or vapour, of which the hair doth grow and increase.

Q. *Why is the hair of the beard thicker and grosser then elsewhere,*

where, and the more men are shaven, the harder and thicker it groweth?

A. Because according to the rule of the Physitian, by how much more the humour or vapor of any liquor is dissolved and taken away, by so much the more the humour remaining doth draw to the same: and therefore how much the more the hair is shaven, so much the more the humors gather thither; and of them the hair is engendred, and doth there also wax hard.

Q. *Why are women smooth and fair in respect of men?*

A, The answer is, according unto *Arist. de Generat. Animal.* Because that in women all humidity and superfluity, which are the matter and cause of the hair of the body, is expelled with their monthly terms, the which superfluity remaineth in men, and through vapours do pass into the hair. And a sign of this is, because women have seldom any running at the nose, or Impostume or Ulcer, but such matter is expelled also. And we see some old women begin to have beards in their old age, that is, after forty or fifty years of age, when their flowers are ceased, as *Arist.* doth teach, *de Animal lib.* 9.

Q. *Why doth man only, above all other creatures, wax hoary and gray, as* Protagoras *and* Aristotle *affirm?*

A. The answer, according unto the Philosopher, is, because man hath the hottest heart of all living creatures: And therefore Nature being more wise, lest a man should be suffocated through the heat of his heart, hath placed the heart which is most hot, under the brain, which is most cold, to the end, that the heat of the heart may be tempered with the coldness of the brain; and contrariwise, that the coldness of the brain may be heated with the heat of the heart, and thereby there might be a temperature in both. A sign to prove this, is, because that of all living creatures man hath the worst breath, if he come to his full age. Furthermore, man doth consume half his time in sleeping, which doth proceed from the great access of the coldness and moisture of the brain, and by that means doth want natural heat to digest and consume that moistness; the

which

which heat he hath ſufficiently in his youth; and therefore in that age is not gray, but in his old age, when heat faileth; and therefore the vapors aſcending from the ſtomach remain undigeſted and unconſumed for want of natural heat, and then putrifie: of which putrifaction of humours, the whiteneſs doth follow, which is called grayneſs, or hoarineſs. Whereby it doth appear, that hoarineſs is nothing elſe but a whiteneſs of the hair, cauſed by the putrefaction of humours about the roots of the hair, through the want of natural heat in old age. Sometimes alſo grayneſs is cauſed by the naughtineſs of the complexion, which may well happen in youth, and ſometimes by reaſon of the moiſture undigeſted, and ſometimes through over great fear or care, as it appeareth in Merchants, Sailers, Thieves: from whence cometh this verſe:

Cura facit canos, quamvis homo non habet annos.

Q. *Why doth red hair grow white ſooner then other?*

A. According to the opinion of *Ariſtotle*, becauſe redneſs is an infirmity in the hair; for it is ingendred of a weak and infirm matter, that is to ſay, of matter corrupted with the flowers of the women, and therefore they wax white ſooner then black hair.

Q. *Why do wolves grow griſly?*

A. The better to underſtand this queſtion, note the difference between grayneſs and griſlineſs; becauſe that grayneſs is cauſed through the defect of natural heat, but griſlineſs through devouring and eating, as *Ariſtotle* witneſſeth, 7 *de Animal.* The wolf being a devouring beaſt, and a great eater, he letteth it down gluttonouſly without chewing, and that at once enough for three days: of which meat groſs vapours are ingendred in the Wolves body, and by conſequence griſlineſs. Secondly, grayneſs and griſlineſs do differ, becauſe grayneſs is only in the head, and griſlineſs over all the body.

Q. *Why do horſes grow griſly and gray?*

A. According to *Ariſtotle*, becauſe they are for the moſt part in the Sun: and in his opinion alſo, heat doth accidentally cauſe putrifaction; and therefore of that kind of heat

heat the matter of hair doth putrifie; and by conſequence they are quickly pill'd.

Q. *Why do men become bald, and trees fall their leaves in the winter?*

A. Ariſtotle doth give the ſame reaſon for both; becauſe that the want of moiſture in both is the cauſe of the want of the hair, and of the leaves: And this is proved, becauſe that a man becometh bald through Venery, becauſe that letchery is a letting forth of natural humidity and heat. And ſo by that exceſs in carnal pleaſure, moiſture is conſumed, which is the nutriment of the hair, and therefore baldneſs doth enſue. And this is evidently proved in Eunuchs and Women, which do not grow bald, becauſe they do not depart from that moiſtneſs. And thereupon Eunuchs are of the complexion of women. But if you ask why Eunuchs be not bald, nor have not the gout, as *Hypocrates* ſaith: The anſwer is, according unto *Galen*, becauſe the cauſe of baldneſs is drineſs, the which is not in Eunuchs, becauſe they want their ſtones, the which do miniſter heat unto all the parts of the body, and the heat doth open the pores, the which being open, the hair doth fall.

Q. *Why are not women bald?*

A. Becauſe they are cold and moiſt, which are the cauſe that the hair remaineth; for moiſtneſs doth give nutriment unto the hair, and the coldneſs doth bind the pores.

Q. *Why are bald men deceitful, according to the verſe?*

Si non vis falli, fugias conſortia calvi.

A. Becauſe baldneſs doth witneſs a cholerick complexion, which is hot and dry; and cholerick men are naturally deceitful, according to that verſe,

Hirſutus, fallax, iraſcens, prodigus, audax.

And therefore it followeth, *à primo ad ultimum*, that bald men are deceitful and crafty.

Q. *Why are not blind men naturally bald?*

A. Becauſe that according unto *Ariſt.* the eye hath more moiſture in it, and that moiſture which ſhould paſs through by the ſubſtance of the eyes, doth become a ſufficient nutriment of the hair, and therefore they are ſeldom bald.

Q. *Why doth the hair ſtand an end when men are afraid?*

A. Becauſe in the time of fear, the heat doth go from the outward part of the body, unto the inward, to the intent to help the heart, and ſo the pores, in which the hair is faſtened, are ſhut up; after which ſtopping and ſhutting up of the pores, the ſtanding up of the hairs doth follow, as it is ſeen in brute beaſts, as Dogs, wild Boars, and Peacocks.

Of the Head.

WHy *is a mans head round?*

A. Becauſe this figure is moſt fit to receive any thing into it, as *Ariſtotle* doth affirm, *lib. de Cæl.* and the head doth contain in it the five Senſes. This is alſo ſeen in a material Sphere.

Q. *Why is the head round?*

A. Ariſt. ſaith, Becauſe it doth contain in it the moiſteſt parts of the living creatures; and alſo, becauſe the brain may be defended thereby, as with a ſhield.

Q. *Why is not the head abſolutely long, but ſomewhat round?*

A. To the end the three Creeks and Cells of the brain might the better be diſtinguiſhed; that is, the fancy in the forehead; the diſcourſing or reaſonable part in the middle; and the memory in the hindermoſt part.

Q. *Why doth a man lift up his head towards the heavens, when he doth imagine?*

A. Becauſe the imagination is in the forepart of the head, or brain, and therefore it lifteth up it ſelf, that the Creeks or Cells of the imagination may be opened, and that the ſpirits which help the imagination, and are fit for that purpoſe, having their concourſe thither, may help the imagination.

Q. *Why doth a man when he muſeth, or think on things paſt, look down toward the earth?*

A. Becauſe the Cell, or Creek, which is behind, is the Creek or Chamber of Memory, and therefore that looketh towards Heaven when the Head is bowed down, & ſo that Cell

is opened, to the end that the ſpirits which perfect the memory, ſhould enter in.

Q. *Why is not the head fleſhy, like unto the other parts of the body?*

A. Becauſe that according to *Ariſtotle*, the Head would be too heavy, and would not ſtand ſtedfaſtly; and therefore it is without fleſh. Alſo a head loaden with fleſh doth betoken an evil complexion.

Q. *Why is the head ſubject to aches and griefs?*

A. According unto *Conſtant.* by reaſon of evil humors which proceed from the ſtomach, and aſcend unto the Head, and diſturb the brain, and ſo cauſe the pain in the Head. And ſometimes it proceeds from overmuch filling the ſtomach: Becauſe, according unto the opinion of *Galen*, two great ſinews paſs from the brain to the mouth of the ſtomach, and therefore theſe two parts do ſuffer grief always together. Sometimes the ach doth proceed of drinking ſtrong wine, of fuming meats, as Garlick, or Onions, and ſometime of flegm in the ſtomach, whereof ſpring quotidian Feavers.

Q. *Why have women the head-ach more often than men?*

A. Albertus ſaith, That is by reaſon of their monthly terms, which men are not troubled with; and ſo a moiſt, unclean and venomous fume is diſſolved, the which ſeeking paſſage upward doth cauſe the head to ake.

Q. *Why is the brain white?*

A. There are two anſwers: The firſt, becauſe it is cold, and coldneſs is the mother of white, the Philoſophers do teach. The ſecond, becauſe it may receive the ſimilitude and likeneſs of all colours, which the white colour can beſt do, becauſe it is moſt ſimple.

Q. *Why are all the Senſes in the head?*

A. Becauſe (as *Albertus* ſaith) the brain is there, of which all the ſenſes do depend, and are directed by it, and by conſequent it maketh all the ſpirits to feel, and by it all the members are governed.

Q. *Why cannot a man eſcape death, if the brain or heart be hurt?*

cipalleſt parts which concern Life; and therefore if they be hurt, there is no remedy left for cure.

Q. *Why is the brain moſt moiſt?*

A. Becauſe it may eaſily receive any impreſſion, which moiſture can beſt do, as it appeareth in wax, which doth eaſily receive the print of the ſeal when it is ſoft.

Q. *Why is the brain cold?*

A. This is anſwered two ways: Firſt, becauſe that by his coldneſs it may clear the underſtanding of a man, and make it ſubtile. Secondly, that by the coldneſs of the brain the heat of the heart may be tempered: and this is *Ariſtotles* intent, *Lib. de Animal.*

Of the Eyes.

WHy have we one noſe and two eyes?

A. Becauſe our ſight is more neceſſary for us then the ſmelling: And therefore it doth proceed from the goodneſs of Nature, That if we receive any hurt or loſs of one eye, that yet the other ſhould remain: Unto the which, the ſpirit with which we ſee, called *ſpiritus viſivus*; is directed when the other is out, as it is plain in the common perſpective.

Q. *Why have children in their youth great eyes, and why do they become ſmaller and leſſer in their age?*

A. According to *Ariſtotle, de Generat.* it proceedeth from the great humidity of the brain, and for the ſame cauſe children are very ſleepy.

Q. *Why do black eyes ſee well in the day time, and bad by night?*

A. According to that opinion of *Ariſtotle*, it proceedeth from the want of fire, and from the aſſembling and meeting together of light and humour in the eyes; which are lightned by reaſon of the Sun; which doth lighten the eaſie humor of the eye, and purge it; and in the abſence of the Sun, thoſe humors become dark and black, and therefore the ſight not ſo good.

Q. *Why doth the blewiſh gray eyes ſee badly in the day time and well by night?*

A. Becauſe (ſaith *Ariſtotle*) grayneſs is light and ſhining

of it ſelf, and the ſpirits with which we ſee, are weakned in the day time, and ſtrengthned in the night.

Q. *Why be mens eyes of divers colours?*

A. This proceedeth, ſaith *Ariſtotle*, by reaſon of the diverſity of humours. The eye therefore hath four coverings, and three humors. The firſt covering is called *Conſolidative*, which is the uttermoſt, which is ſtrong and fat. The ſecond is called *an horny skin or covering*, to the likeneſs of an horn, and that is a clear covering. The third is called *Uvea*, of the likeneſs of a black grape. The fourth is called a *Cobweb*. But according to the opinion of ſome, the eye doth conſiſt of ſeven coverings or skins, and three humors. The firſt humor is called *Albuginous*, for the likeneſs unto the white of an Egg. The ſecond, *Glacial*, that is clear, like unto ice, or chryſtalline. The third, *Vitreous*, that is clear like a glaſs. And that diverſity of humors cauſeth the diverſity of the eyes.

Q. *Why are men that have but one eye good Archers? and why do good Archers commonly ſhut one eye? And why do ſuch as behold the Stars, look through a trunk with one eye?*

A. This matter is handled in the perſpective Art, and the reaſon is, as it doth appear in the Book of Cauſes, becauſe that every vertue and ſtrength united and knit together, is ſtronger then it ſelf diſperſed and ſcattered. Therefore all the force of ſeeing diſperſed into two eyes, the one being ſhut, is gathered into the other, and ſo the light is fortified in him, and by conſequence, he doth ſee better and certainer with one eye being ſhut, then both being open.

Q. *Why do ſuch as drink much and laugh much, ſhed tears?*

A. Becauſe that whilſt they drink and laugh without meaſure, the air which is drawn in, doth not paſs out through the windpipe, and ſo with force is directed and ſent to the eyes, and by their pores paſſing out, doth expel the humors of the eyes; the which humors being ſo expulſed, do bring tears.

Q. *Why do ſuch as weep much, urine but little?*

A. Becauſe (ſaith *Ariſtotle*) the radical humidity of a tear, and of urine, are of one and the ſame nature. And

therefore where weeping doth encreaſe, there urine doth diminiſh. And that they be of one nature is plain to the taſt, becauſe they are both ſalt.

Q. *Why do ſome which have clear eyes ſee nothing at all?*

A. By reaſon of the oppilation and naughtineſs of the ſinews with which we ſee. For the temples being deſtroyed the ſtrength of the ſight cannot be carried from the brain to the eye, as the Philoſopher doth teach, *Lib. de ſen. & ſenſato.*

Q. *Why is the eye clear and ſmooth, like unto glaſs?*

A. Becauſe the things which may be ſeen, are better beaten back from a ſmooth thing then otherwiſe, that thereby the ſight ſhould be ſtrengthned.

Secondly, I anſwer, It is becauſe the eye is very moiſt above all parts of the body, and of a wateriſh nature: And as the water is clear and ſmooth, ſo likewiſe is the eye.

Q. *Why do men which have their eyes deep in their head, ſee well afar off, and the like of other beaſts?*

A. Becauſe (ſaith *Ariſtotle*, 2 *de Gener. Animal.*) the force and power by which we ſee, is diſperſed in them, doth go directly to the thing which is ſeen.

And this is proved by a ſimilitude, becauſe that when a man doth ſtand in a deep ditch, or well, he doth ſee in the day time, ſtanding in thoſe places the Stars of the Firmament as *Ariſtotle* doth teach in his Treatiſe *de Forma ſpeculi*, becauſe that then the power of the ſight and the beams are not ſcattered.

Q. *Wherefore do thoſe men which have their eyes far out, and not deep in their heads, ſee but meanly, and not far diſtant?*

A. Becauſe (ſaith *Ariſtotle*) the beams of the ſight which paſs from the eye, are ſcattered on every ſide, and do not go directly unto the thing that is ſeen, and therefore the ſight is weakned.

Q. *Why are many Beaſts born blind, as Lyons whelps, and Dogs whelps?*

A. Becauſe ſuch beaſts are not as yet of perfect ripeneſs and maturity, and the courſe of nutriment doth not work in them. And this is proved by a ſimilitude of the Swal-

low

lows, whose eyes, if they were taken out when they are little ones in the nest, would grow again. And this is plain in many other beasts which are brought forth before their time, as it were dead; as Bears-whelps. And this reason doth belong rather to the Perspective, than the Natural Philosopher.

Q. *Why do the eyes of a woman that hath her flowers stain a new glass, as* Arist. *saith de* Somn. & Vigil, *and this is the like Problem, Why doth a Basilisk kill a man with his sight?*

A. To the first, the answer is, That when the flowers do run from a woman, then a most venomous air is dissolved in them, which doth ascend unto the womans head; and she having grief of her head, doth cover it with many veils and kerchiefs: And because the eyes are full of small insensible holes, which are called Pores, there the air seeketh a passage, and so doth infect the eyes, which are full of blood. And their eyes do appear also dropping, and full of tears, by reason of the evil vapour that is in them: and those vapours are incorporated and multiplied until they come unto the glass before them: And by reason that such a glass is very round, clear and smooth, it doth easily receive that which is unclean.

To the second, it is answered, That the Basilisk is a very venomous and infected beast, and that there pass from his eyes venomous vapours, which are multiplied unto the thing which is seen by him, and even unto the eye of man: The which venomous vapours of humours entring into the body, do infect him, and so in the end the man dieth. And this is also the reason why the Basilisk looking upon a Shield perfectly, well made with fast clammy pitch, or any hard smooth thing, doth kill himself, because the humours are beaten back from this smooth hard thing unto the Basilisk, by which beating back he is killed. And the like is said of a woman when she hath her monthly disease: whereof it followeth, that some old women do hurt themselves when they look upon glasses, or other firm or solid things, in the time of their terms.

Q. *Why is not the sparkling of Cats-eyes and Wolves-eyes seen in the light, but in the dark?*

A. Because that the greater light doth darken the leſſer, and therefore in a greater light that ſparkling cannot be ſeen: but the greater the darkneſs is, the eaſier it is ſeen, and is made more ſtrong and ſhining; becauſe it is not then hindred by a greater external light which might darken it.

Q. Why doth a man beholding himſelf in a glaſs, preſently forget his own diſpoſition?

A. The Anſwer is made in *lib. de forma ſpeculi*, That the image ſeen by the glaſs doth repreſent it ſelf weakly and indirectly to the power of the ſight: and becauſe it is repreſented weakly, it is weakly alſo apprehended, and by conſequence is not long retained.

Q. Why is the ſight recreated and refreſhed by a green colour, as this Verſe ſheweth?

Fœnis, ſpeculum, gramen oculis ſunt alleviamen.

A. Becauſe the green colour doth meanly move the inſtrument of ſight, and therefore doth comfort the ſight; but thus doth not black nor white colours; becauſe theſe colours do vehemently ſtir and alter the organ and inſtrument of the ſight, and therefore make the greater violence: but by how much the more violent the thing is which is felt or ſeen, the more it doth deſtroy and weaken the ſenſe, as *Ariſtotle* doth teach, *lib. 2. de animal.*

Of the Noſe.

WHy doth the Noſe ſtand out further than other parts of the body?

A. There are two Anſwers; the firſt, Becauſe the Noſe is as it were the ſink of the brain, by the which the flegm of the brain is purged; and therefore it doth ſtand forth, leſt the other parts ſhould be defiled. The ſecond (according to *Conſtant.*) is, becauſe the Noſe is the beauty of the face, and therefore it doth ſhew it ſelf and ſhine. It doth ſmell alſo, and adorn the face, as *Boetius* ſaith, *de diſcip. Schol.*

Q. Why hath Man the worſt ſmell of all other living creatures, as it doth appear, lib. 2. de animal.

A. Becauſe that Man (as the Commentator ſaith) in re-

ſpect of his quantity, hath the moſt brain of all creatures: And therefore by that exceeding coldneſs and moiſtneſs, the brain wanteth a good diſpoſition, and by conſequence the ſmelling, ſeeing the inſtrument is not good, as *Ariſt.* and *Themiſtocles* do teach. Yea, ſome men there be which do not ſmell at all.

Q. *Why doth the Vulture or Cormorant ſmell very well, as the Commentator doth ſay?*

A. Becauſe they have a very dry brain; and therefore the air carrying the ſmell, is not hindred by the humidity of the brain, but doth preſently touch his inſtrument: And therefore he ſaith, That the Vultures, Tygres, and other beaſts, came five hundred miles to the dead bodies after a Battel in *Greece.*

Q. *Why did Nature make the Noſtrils?*

A. For three commodities. Firſt, becauſe that the mouth being ſhut, we draw breath in by the noſtrils, to refreſh the heart with. The ſecond commodity is, becauſe that the air which proceedeth from the mouth, doth favour badly, becauſe it doth favour of the vapours which riſe from the ſtomach; but that which we breath from the noſe, is not ſo noiſom. The third is, becauſe the flegm which doth proceed from the brain, is purged by them.

Q. *Why do men ſneeze?*

A. Becauſe that the expulſive vertue or power, and the ſight ſhould thereby be purged, and the brain alſo from ſuperfluities; becauſe that as the lungs are purged by coughing, ſo the ſight and brain by ſneezing; and thoſe which ſneeze oft, are ſaid to have a ſtrong brain: and therefore the Phyſicians give ſneezing Medicaments to purge the brain: and ſuch ſick perſons as cannot ſneeze, die quickly, becauſe it is a ſign their brain is wholly ſtuffed with evil humours which cannot be purged.

Q. *Why do ſuch as are Apoplectick ſneeze; that is, ſuch as are ſubject eaſily to bleed?*

A. Becauſe the paſſages and ventricles of the brain are ſtopped in them; and if they could ſneeze, their Apoplexy would be looſed.

Q. *Why doth the heat of the Sun provoke ſneezing, and not the heat of the fire?*

A. Becauſe the heat of the Sun doth only diſſolve, and not conſume, and therefore the vapour diſſolved, is expelled by ſneezing; but the heat of the fire doth diſſolve and conſume, and therefore doth rather conſume ſneezing than provoke.

Of the Ears.

WHy *do all beaſts move their ears, and not man?*

A. Becauſe there is a certain muſcle near unto the Jaw, which doth hinder motion in the ear, and therefore that muſcle being extended and ſtretched, men do move their ears, as it hath been ſeen in divers men; but all beaſts do uſe that muſcle, or fleſhy ſinew, and therefore do move their ears.

Q. *Why is Rain prognoſticated by the pricking up of the Aſſes Ears?*

A. Becauſe the Aſs is a very melancholly beaſt, and it proceedeth from melancholly, that he doth foreſee Rain to come. In the time of Rain all beaſts do prick up their ears, and therefore the Aſs perceiving that it will Rain, doth prick up his ears before it come.

Q. *Why have ſome beaſts no ears?*

A. Ariſtotle doth anſwer and ſay, That Nature doth give unto every thing that which is fit for it; but if ſhe ſhould have given birds ears, their flying would have been hindred by them. Likewiſe fiſh do want ears, becauſe they would hinder their ſwimming; and have only certain little holes through which they do hear, as *Ariſtotle* doth declare by the Sea-calf.

Q. *Why have Bats ears, ſeeing they ſeem to be birds?*

A. Becauſe they are partly Birds in nature in that they do fly, by reaſon whereof they have wings; and partly they are hairy, becauſe they are Mice, and therefore Nature, as being wiſe, gave them wings.

Q. *Why hath only man round ears?*

be unproportionable, and especially in things of one nature; for as a drop of water is round, so the whole water, as *John de Sacro Bosco* doth prove. And so because a mans head is round, the ears incline towards the same figure; but the heads of beasts are somewhat long, and so the ears are drawn into length also.

Q. *Why did Nature give living Creatures ears?*

A. For two causes. 1. Because with them they should hear. 2. Because that by the ears cholerick superfluity is purged; for as the head is purged of flegmatick superfluity by the nose, so from cholerick by the ears.

Of the Mouth.

WHy hath the Mouth lips to compass it?

A. According unto *Const.* because the lips do cover and defend the teeth, for it were unseemly that the teeth should always be seen. Another answer is, that the teeth are of a cold nature, and would therefore be easily hurt, if they were not covered with the lips. Another moral reason is, because a man should not be too hasty of speech.

Q. *Why hath a man two eyes, two ears, and but one mouth?*

A. Because a man should speak but little, and see and hear much. And withal *Arist.* doth say, that the hearing is the sense with which learning is gotten; and he saith, that the light doth shew us the difference of many things; and *Seneca* doth agree unto this, affirming, That Nature hath environed the tongue with a double cloister, the teeth and lips, and hath made the ears open and wide; and hath given us but one mouth to speak little, though we hear much.

Q. *Why hath a man a Mouth?*

A. For many commodities. 1. Because the mouth is the gate and door of the stomach. 2. Because the meat is chewed in the mouth, and prepared and made ready for the first digestion; although *Avicen* doth hold that the first digestion is made in the mouth. 3. Because that the air is drawn into the hollow of the mouth, for the refreshing of the heart, is made more pure and subtil. And for many other causes, which shall hereafter appear.

Q. *Why are the Lips moveable?*

A. Because of forming the voice and words, which cannot be perfectly done without them. For as without *a*, *b*, *c*, there is no writing, so without the Lips no voice can well be formed.

Q. *Why do men gape?*

A. This gloss upon the last part of *Hipocrates* his *Aphorisms* saith, That it proceedeth of wearisomness. As when a man sitteth among such as he doth not know, whose company he would willingly be rid of. *Secondly*, Gaping is caused of the thick fumes and vapours which fill the jaws, by the expulsion of which is caused the stretching out, and extension of the jaws, and opening of the mouth, which is called Gaping.

Q. *Why doth a man gape when he seeth another man gape?*

A. This proceedeth of the imagination. And this is proved by a similitude; for an Ass is *animal valde sensibile*, by reason of his melancholly, because he doth retain his superfluity a long time, and would neither eat nor piss, unless he should hear another piss. And so a man doth gape through imagination when another man doth gape.

Of the Teeth.

W*Hy do the Teeth only, among st all other Bones, feel with the sense of feeling?*

A. Because (as *Avicen* and *Galen* do say) they might discern of heat and cold which hurt them, which other bones need not.

Q. *Why have men more Teeth than women?*

A. By reason of the abundance of heat and blood, which is more in men then in women.

Q. *Why do Teeth grow to the end of our life, and not the other bones?*

A. Because otherwise they should be consumed with chewing and grinding.

Q. *Why do Teeth only come again when they fall or be taken out, and other bones taken away grow no more?*

A. Because that according unto *Aristotle*, all other bones

are ingendred of the humidity which is called Radical, and so they breed in the Womb of the Mother: but the Teeth are ingendred of nutritive humidity, which is renewed and increased from day to day.

Q. *Why do the fore-teeth fall in youths, and grow again, and not the cheek-teeth.*

A. This proceedeth of the defect of matter, and of the figure, because the fore-teeth are sharp, and the other broad. But according to *Aristotle*, there is another answer, that is, that it is the office of the fore-teeth to cut the meat, and therefore they are sharp; and the office of the other to chew the meat, and therefore they are broad in fashion, which is fittest for that purpose.

Q. *Why do the fore-teeth grow soonest.*

A. Because we want them sooner in cutting, than the other in chewing.

Q. *Why do teeth grow black in the old age of living creatures?*

A. This proceedeth of the corruption of the meat, and the corruption of flegm, with a naughty cholerick humour.

Q. *Why are Colts teeth yellow, and of the colour of saffron, when they are young, and wax white when they are old?*

A. *Aristotle* saith, That a Horse hath abundance of watry humors in him, which in his youth are digested, and converted into grosness; but in old age heat is diminished, and the watry humors remain, whose proper colour is white.

Q. *Why did nature give living creatures teeth?*

A. *Aristotle* saith (*lib. de generat. animal.*) to some to fight with, and for defence of their life; as unto Wolves and Boars; unto some to eat with, as unto Horses; unto some for the forming of their voice, as unto men, as it appeareth by the Commentary in the Books *de animal.*

Q. *Why do horned beasts want their upper cheek-teeth?*

A. According to *Aristotle* in his book *de animal.* horns & teeth are caused of the self-same matter; that is, of nutrimental humidity; and therefore the matter which passeth into horns, turneth not into teeth, and therefore the upper teeth want. And such beasts, according unto *Arist.* cannot chew well; whereupon for want of teeth they have two

ſtomachs by conſequence,& ſo do chew their meat twice: and they do firſt convey their meat into the firſt ſtomach, or belly,and then return from whence it came,and chew it.

Q. *Why are ſome creatures brought forth with teeth, as Kids and Lambs; and ſome without, as Men?*

A. Nature doth not want in things neceſſary, nor abound in things ſuperfluous; and therefore becauſe theſe beaſts not long after they be fallen, do need teeth, are fallen with teeth: but men are nouriſhed with their mothers dugs for a time; and therefore for a time want teeth.

Q. *Why have not Birds teeth.*

A. Becauſe the matter of teeth paſſeth into their beak, and therefore there is their digeſtion:Or elſe it is anſwered, That although they do not chew with teeth, yet their head in digeſtion doth ſupply their want of teeth.

Of the Tongue.

WHy *is the Tongue full of Pores?*

A. According to *Ariſtotle de Anim.* becauſe the tongue is the means whereby we taſte; and through the mouth in the pores of the tongue,the taſte doth come into the ſenſe of taſting. Otherwiſe it is anſwered, That a frothy ſpittle is ſent into the mouth by the tongue from the lungs, moiſtning the meat, and making it ready for the firſt digeſtion; and therefore the tongue is full of pores, becauſe it may have paſſing through it.

Q. *Why doth the tongue of ſuch as are ſick of Agues, judge all things bitter?*

A. Becauſe the ſtomach of ſuch perſons is filled with cholerick humors; and choler is very bitter, as it appeareth by the Gall; and therefore this bitter fume doth infect the Tongue; and ſo the Tongue being full of theſe taſtes, doth judge them bitter, although the bitterneſs be not in the meat, but in the tongue.

Q. *Why doth the tongue water when we hear ſowr and ſharp things named?*

A. Becauſe the imaginative virtue or power is of greater force than the power & faculty of taſting; and when we

imagine of a taſte, we conceive it by the power of taſting, as by a mean, becauſe there is nothing felt by the taſte, but by the mean of that ſpittle, then the tongue doth water.

Q. *Why do ſome ſtammer, and ſome liſp?*

A. This happeneth for many cauſes; ſometimes through the moiſtneſs of the tongue & brain, as in children, which cannot ſpeak plainly, nor pronounce many letters. Sometimes it happeneth by the reaſon of ſhrinking of certain ſinews which are corrupted with flegm; for ſuch ſinews there be which go to the tongue.

Q. *Why are the tongues of Serpents and mad Dogs venomous?*

A. Becauſe of the malignity and fumoſity of the venomous humour which doth predominate in them.

Q. *Why is a Dogs tongue fit and apt for Medicine, and contrariwiſe an Horſes tongue peſtiferous?*

A. It is by reaſon of ſome ſecret property; or elſe it may be ſaid that the tongue of a Dog is full of pores, and ſo doth draw and take away the viſcoſity of the wound. Some ſay that a Dog hath by nature ſome humors in his tongue, with which by licking he doth heal; the contrary is in a Horſe.

Q. *Why is ſpittle white?*

A. By reaſon of the continual moving of the tongue, whereof heat is ingendred, which doth make white this ſuperfluity, which is ſpittle, as it is ſeen in the froth of water.

Q. *Why is ſpittle unſavoury and without taſte?*

A. If it had a certain determinate taſte, then the tongue would not taſte at all, but ſhould only have the taſte of ſpittle, and ſo could not receive other taſtes.

Q. *Why doth ſpittle of one that is faſting heal an Impoſtume?*

A. Becauſe (according to *Avicen*) it is well digeſted, and made ſubtil.

Q. *Why do ſome abound in ſpittle more than others?*

A. This doth proceed of a flegmatick complexion, which doth predominate in them; and therefore the Phyſitian doth ſay, that ſuch ſhould take heed of a quotidian Ague, which ariſeth from the predomination of flegm. The contrary in thoſe that ſpit little, becauſe heat abounds in them, which conſumes the humidity of ſpittle: and ſo the de-

Q. *Why is the ſpittle of a man which is faſting, more ſubtil than of one who is full?*

A. Becauſe that that Spittle is without the viſcoſity of meat, which is wont to make the Spittle of one who is full, groſs, and thick.

Q. *From whence proceedeth the ſpittle of man?*

A. From the froth of the Lungs, which according unto the Phyſitians, are the ſeat of flegm.

Q. *Why are ſuch beaſts as often go together for generation, very full of foam and froth?*

A. Becauſe that when the Lights and the Heart are in a great motion of Luſt, therefore there is ingendred in them much frothy matter.

Q. *Why have not Birds ſpittle?*

A. Becauſe they have very dry Lungs, according unto *Ariſtotle*, in his fifth Book *De Animal.*

Q. *Why do ſuch as are called* Epileptici, *that is, ſuch as are overwhelmed, and as it were drowned in their own blood, and are diſeaſed, ſavour badly and corruptly?*

A. The anſwer, according to the Phyſitians is, becauſe the peccant matter lieth in the head; but if he do vomit, then the matter is in the Stomach: but if he piſs much, then the matter is in the paſſage of the urine: but if they begin to have ſeed, then it is in the veſſels of the ſeed; and according unto this the Phyſitians do purge them.

Q. *Why doth the Tongue loſe ſometime the uſe of ſpeaking?*

A. The Anſwer is out of *Hippoc.* that this doth happen through a Palſie or Apoplexy, that is, a ſudden effuſion of blood, and of a groſs hnmour and ſometimes alſo by the infection of *Spiritus animalis* in the middle cell of the brain, which hinders that the ſpirit is not carried to the tongue; and ſo is *Galens* meaning; for by the expreſſion of the tongue, many actions of divers paſſions are made manifeſt.

Of the Roof of the Mouth.

WHy *are the Fruits before they be ripe, of a naughty reliſh, or bitter, and after ſweet?*

A. Naughty reliſh in taſte proceedeth of coldneſs, & want of heat in groſs and thick humidity; but a ſweet taſte pro-

ceedeth of a ſufficient heat, and therefore in the ripe fruit the humidity is ſubtil through the heat of the Sun, and therefore ſuch fruits are commonly ſweet; but before they be ripe, the humidity is groſs or ſubtil for want of heat, and therefore then the fruit is bitter and ſowr.

Q. *Why be we rather delighted with ſweet taſtes, than with bitter, or any other?*

A. Becauſe nature is delighted with ſweetneſs. The reaſon is, becauſe a ſweet thing is hot and moiſt, and through his heat doth diſſolve and conſume ſuperfluous humidities, and by this humidity immundicity is waſht away: but a ſharp eager taſte by reaſon of the cold which predominates in it, doth bind over-much, and prick and offend the parts of the body in purging. And therefore we do not delight in that taſte, becauſe the Phyſicians counſel us to eat nothing that is bitter in the ſummer, nor in a great heat; and the reaſon is, becauſe bitterneſs doth breed heat; but we ſhall eat bitter things in winter only. And therefore *Ariſtotle* doth ſay, that ſweet things are grateful unto Nature, and go greatly nouriſh.

Q. *Why doth a ſharp taſte, as of Vinegar, provoke appetite rather than any other?*

A. Becauſe it is cold, and doth cool. Now it is the nature of cold to deſire and draw, and therefore is cauſe of appetite. Mark, that there are nine kinds of taſtes; three which proceed from heat, three from cold, and three from a temperate mean.

Q. *Why do we draw in more air than we breath out?*

A. Ariſt. and *Albert.* in his book *de motu cordis*, do anſwer, that much air is drawn in, and is turned into nutriment, and with the vital ſpirits is contained in the lungs. And therefore a beaſt is not ſuffocated, ſo long as he receives air with the lungs, in which ſome part of the air remaineth alſo.

Q. *Why doth the air ſeem to be expelled & put forth, ſeeing that indeed the air is inviſible, by reaſon of its rarity and thinneſs?*

A. Becauſe the air which is received in us, in mingled with vapors & fumoſity of the heart, by reaſon wherof it is made thick, & ſo is ſeen. And this is proved by experience, becauſe that in winter we ſee our breath, becauſe the coldneſs of the

air doth bind the breath mixed with fumosities, and so it is thickned and made gross, and by consequence it is seen.

Q. Why have some men stinking breath.

A. The answer is, according to the Physicians, because there doth arise evil fumes from the stomach; & sometimes it doth proceed from the corruption of the airy parts of the body, as of the lungs. And the breath of Lepers is so infected, that it doth poyson the birds which are near them; because the inward parts are very corrupt, as appears by *Const. de sin.* because Leprosie is a nourishment of all the parts of the body, together with a corrupting of them; & it doth begin in the bloud, and exterior members of the body.

Q. Why be Lepers hoarse?

A. Because that in them the instruments vocal are corrupted, that is, the Lights.

Q. Why do men become hoarse?

A. Because of the rhume descending from the brain, filling the conduits of the lights; or sometimes through some impost rhumes in the throat, or rhume gathering in the neck.

Q. Why have females of all living Creatures the shrilest voice, a Crow only excepted, & a woman shriler then a man & smaller?

A. According to *Arist.* by reason of the composition of the veins and vocal arteries, that is, when the air enters in; by which veins and arteries the voice is formed, as appears by a similitude, because a small pipe sounds shriller then a great. And also in women, because the passage where the voice is formed, is made narrow and strait by reason of cold, it being the nature of cold to bind; but in men that passage is open and wider through heat, because it is the property of heat to open and dissolve. And it proceedeth in women through the moistness of the lungs, and weakness of heat. Young men, and diseased, have sharp and shril voices for the same cause. And this is the natural cause why a man-child at his birth time doth cry *a, i,* which is a bigger sound, and the female *e,* which is a slender sound, as it pleaseth *Libertinus,* when he saith, *Masculus a profert.*

Q. Why doth the voice change in men and women? in men at 14, in women at 12; in men when they begin to yield seed, in women when breasts begin to grow. as Arist. says l.

A. Becauſe then, ſaith *Ariſt.* the beginning of the voice is ſlackned and looſned; and he proves this by a ſimilitude of a ſtring of an Inſtrument let down or looſed, which gives a great ſound. He proves it another way, becauſe creatures which are gelded, as Eunuchs, Capons, &c. have ſofter and ſlenderer voices than others, by reaſon they want ſtones.

Q. *Why do men become hoarſe by looking on a Wolf?*

A. The anſwer, according to *Ariſt.* is, becauſe a Wolf, is a very cold beaſt in the brain, and thereupon hath a very heavy head; if then the ſpirit of the ſight, or beam, be directed, and go towards the Wolf, it doth draw ſome coldneſs from him to the breaſt, and then of that coldneſs the breaſt is ſtraitned, where the inſtruments are by which the voice is formed, becauſe the Wolf cannot ſend forth any other fumoſities; and they being breathed out into the air, the air next to him is infected, and the next air by that air, and ſo another air, until it come to the man, and ſo it makes him hoarſe by cloſing the vocal artery or windpipe. And it hath been already ſaid, that a Wolf is a very ravenous and devouring beaſt, & doth eat as much at once as will ſerve him for three days; and therefore by opening his mouth doth caſt forth raw and groſs humors undigeſted, by which the next air to him is infected, and ſo the next to it, until it come to the looker on, ſo doth infect like the Baſilisk, which caſteth forth venomous airs, and infecteth men by the eyes.

Q. *Why is not a Wolf hoarſe when a Man looks on him?*

A. Becauſe a Man is not ſo cold as a Wolf, nor of ſo malignant a quality. And for the like reaſon this Problem is moved.

Q. *Why doth a Man which is ſlain bleed, when he is ſeen of him who killed him?*

A. This proceeds of a divine cauſe, and not of a natural; becauſe this blood calleth for revenge againſt the Murderer: but if there be any natural cauſe of it, its this the committer of this wicked fact calling it to mind, is very ſorry for it, and repents him of it, and is in anguiſh of mind, and in a great heat, through the ſtrong imagination he hath conceived, and by that means all his ſpirits do ſtir and boyl, and repair into the inſtrument of the ſight and ſo go out by

the beams of the ſight of the eyes, unto the wounds which are made, which if they be freſh, do preſently fall a bleeding. *Secondly*, This is done by help of the Air which is breathed in, which being drawn from the wound, cauſeth it to bleed.

Q. *Why do the ſmall Birds ſing more and lowder than great ones, as appeareth in the Lark and Nightingale?*

A. Becauſe the ſpirits of ſmall Birds are ſubtil and ſoft, and the organ or conduit ſtrait, as appeareth in a Pipe, and therefore follow eaſily any deſire, and ſo do ſing very ſoft.

Q. *Why doth the Male ſing more than the Female, as it appeareth in all living Creatures?*

A. It proceedeth from the deſire of Carnal Copulation, becauſe that then the ſpirits are moved throughout all the body with the aforeſaid appetite and deſire. And, ſpeaking generally, the Females are colder than the Males.

Q. *Why do Bees, Waſps, Flies, Locuſts, and many other ſuch like beaſts make a noiſe, ſeeing they have no lungs, nor inſtruments of the voice?*

A. According unto *Ariſtotle*, there is in them a certain ſmall skin, which when the air doth ſtrike, it cauſeth the ſound, and therefore there is a ſtrange ſound.

Q. *Why do not a Fiſh make ſound?*

A. Becauſe, that according unto *Ariſtotle*, they have no Lights, but only Gills, nor yet a Heart; and therefore they need not the drawing-in of the air, and by conſequence they make no noiſe, becauſe that (as ſays *Ariſtotle*) a voice is a percuſſion of the air which is drawn.

Of the Neck.

WHy hath a living Creature a Neck?

A. Becauſe the neck is the ſupporter of the head, as *Ariſt.* teacheth; and therefore the neck is the middle between the head & the body, to the intent that by it, and by its ſinews, as by certain means and ways, motion and ſenſe of the body might be conveyed throughout all the body; & that by means of the neck, as it were by a diſtance, the heart which is very hot, might be ſeparated from the brain.

Q. *Why do ſome beaſts want Necks, as Serpents and Fiſhes?*

A. Becauſe ſuch Beaſts want a heart, and therefore the

do want that distance which we have spoken of: or else we answer, they have a neck in some inward part of them, but it is not distinguished outwardly from the heart to the head.

Q. *Why is the Neck full of Bones and Joynts?*

A. Because it may bear and sustain the head the stronger. And also, because the back-bone is joyned to the brain in the neck, and from thence it receiveth marrow, which is of the same substance with the brain.

Q. *Why have some Beasts long Necks, as Cranes, Storks, and such like.*

A. Because such beasts do seek their living in the bottom of the Water, and therefore have such necks: and some beasts have short necks, as Sparrow-Hawks, &c. because such are ravenous beasts, and therefore for strength have short necks; as appeareth in the Ox, which hath a short neck, and therefore strong.

Q. *Why is the Neck hollow, and especially before, about the tongue.*

A. Because there be two passages, whereof the one doth carry the meat unto the nutritive instrument, as to the stomack and liver, and is called of the Greeks *Oesophagus*; and the other is the wind-pipe.

Q. *Why is the Artery made with rings and circles?*

A. The better to bow, and give a good sounding again.

Q. *Why doth a Chicken move a good space after his head is off, and a man beheaded never stirreth?*

A. Because a Chicken, and such like, have streight sinews and arteries, and therefore the spirit of moving continueth long after the head is off: but Men, and many Beasts have long and large sinews and arteries, and therefore the motive spirits do quickly depart from them, and so by consequence cannot move their bodies.

Of the Shoulders and Arms.

WHy hath a man Shoulders and Arms?

A. To give and carry burdens, according to *Arist.*

Q. *Why are his Arms round?*

A. For the swifter and speedier work, because that figure

Q. *Why are his Arms thick?*

A. Becauſe they ſhould be ſtrong to lift and bear burdens, to thruſt and give a ſtrong blow: ſo their bones are thick, becauſe they contain much marrow, for fear they ſhould be eaſily corrupted and marred; but marrow cannot ſo well be contained in ſmall bones, as in great.

Q. *Why do ſuch as are diſeaſed and in grief, uncover and cover their arms; and ſuch alſo as are in an agony?*

A. Becauſe ſuch are near unto death; and it is a ſign of death, by reaſon of great grief, which cauſeth that uncovering, as *Hippocrates* doth teach, *lib. Prognoſtic.*

Q. *Why do the Arms become ſmall and ſlender in ſome ſickneſs, as in mad-men, and ſuch as are ſick of the Dropſie?*

A. Becauſe all the parts of the body do ſuffer the one with the other; and therefore one member being in grief, all the humors do concur and run thither, to give ſuccor and help to the aforeſaid grief: For when the head doth ake, all humors of the arms do run to the head; and therefore the arms become ſmall and ſlender, becauſe they want their proper nutriment.

Q. *Why have brute Beaſts no arms?*

A. Their fore-feet are inſtead of arms, and in their place. Or elſe we may anſwer more fitly, becauſe all beaſts have ſome parts for their defence, and to fight with; as the Wolf his teeth, the Cow her horn, a Horſe his hinder feet, Birds their beak and wings; but only Man hath his arms.

Of the Hands.

WHy hath a Man Hands, and an Ape alſo, which like unto a Man?

A. The hand is an inſtrument which a man doth eſpecially make uſe of, becauſe many things are done by the hands, and not by any other part, as *Ariſtotle* doth teach.

Q. *Why are ſome men ambo-dexter, that is, uſing the left hand as well as the right?*

A. By reaſon of the great heat of the heart, and for the hot bowing of the ſame; for that is it which maketh man as nimble of the left hand as of the right; and without doubt ſuch are of good complexion.

Q. *Why are not Women ambo-dexter as well as men?* Hi

A. Because as *Galen* saith, a woman in health that is most hot, is colder than the coldest man in health; I say, in health, for if she have an Ague, she is accidently hotter than a man.

Q. Why are the Fingers full of joynts?

A. To be the more fit and apt to receive, and keep the things received.

Q. Why hath every finger three joynts, and the thumb but two?

A. The thumb hath three, but the third is joyned unto the arm, and therefore is stronger than the other fingers; and is bigger in strength, seeing it is also in quantity; and is called *Pollux, a polleo*, that is, to excel in strength.

Q. Why are the fingers of the right hand more nimble than the fingers of the left, as Aegidius saith?

A. It proceedeth from the heat which doth predominate in those parts, which causeth great agility.

Q. Why are the fingers thicker before meat than after, as Albertus *saith?*

A. According to the Physicians, because a man which is fasting is full of bad humors, & divers fumosities which puff up the parts of the body, & the fingers also: but when those humors are expulsed through meat, the fingers become more slender. And for the same reason a man which is fasting is heavier than when he hath meat in his belly, as is most plain in fasters. Another reason may be given, that is, because that after meat the heat departeth from the outward parts of the body unto the inward, to help digestion; and therefore the outward and external parts become slender: but after the digestion is made, the blood runneth again to the exterior parts, and then they become great again.

Q. Why are some men left-handed?

A. Because the heart sendeth out heat unto the right side, but more unto the left; and doth also work a slenderness and subtility into the left side.

Of the Nails.

From whence do the Nails proceed?

A. Of the fumosity and humors, which are resolved & go into the extremities of the fingers, and there are dried through the power of the external air, and brought to the

Q. *Why do the nails of old men grow black and pale?*

A. Because the heat of the heart decayeth, which decaying, their beauty decayeth also.

Q. *Why are men judged to be of good or evil complexion by the disposition of their Nails?*

A. Because they give witness of the goodness or badness of the heart, and therefore of the complexion: for if they be somewhat red, they betoken choler well tempered; but if they be inclined to red somewhat to blackness, they betoken a sanguine complexion: but if they be yellowish or black, they signifie melancholy.

Q. *Why do white spots appear in the nails?*

A. Through the mixture of flegm with the nutriment.

Of the Breast.

WHy *is the Breast hollow?*

A. Because there is the seat of the spiritual and aerial members, which are most noble, as the Heart and Lights; and therefore because these might be kept from hurt, it was necessary the breast should be hollow.

Q. *Why hath a man the broadest breast of all living creatures?*

A. Because the spirits of man are weak and subtile, and therefore do require a spacious place wherein they are contained, as the breast is.

Q. *Why are the breasts of beasts round?*

A. Because they be in continual motion, and that figure is fittest for motion, as *Aristotle* saith, 4 *Phys.*

Q. *Why do we draw those things we love unto our breasts?*

A. Because the just and chiefest part of the heart is under the breast; and therefore that which the heart doth love, we draw to the breast, by reason of the neighborhood it hath with the heart, so applying the thing loved unto the lover.

Q. *Why have women narrower breasts than men?*

A. Because there is more heat in men, which do naturally move to the uppermost part of them, making those parts great & large; & therefore a great breast is a token of courage, as *Arist.* saith, declaring this to be true from the Lion & Bull: but in women cold predominates, which naturally tendeth downward. And therefore *Arist.* saith, that women oft fall

upon their tail, because those parts behind are gross and heavy, by reason of cold descending thither: but a Man commonly falleth on his breast, by reason of its greatness and thickness.

Of the Paps and Dugs.

Why are Paps placed upon the Breasts?

A. Because the breast is the seat of the heart, which is most hot; and therefore the Paps grow there, to the end that the flowers being conveyed thither, as being near to the heat of the heart, should the sooner be digested, and perfected, and converted into the matter and substance of Milk.

Q. *Why are the Paps below the breasts in Beasts, and above the breasts in Women?*

A. Because a woman goes upright, and hath two legs only, and therefore if her Paps should be below her breast, they would hinder her going; but beasts have four feet, and therefore they are not hindred in their going.

Q. *Why have not men as great Paps and Breasts as women?*

A. Because a man hath no monthly terms, and therefore hath no vessel deputed for them. And yet *Aristotle* saith, that men have small Paps, and women little small Stones.

Q. *Which Paps are best for children to suck, great ones, or little ones, or the mean between both?*

A. In great ones the heat is dispersed, & there is no good digestion of the milk; but in small ones the power and force is strong, because a virtue united is strongest, and by consequence there is a good working and digestion of the milk; and therefore the small are better than the great ones, but yet mean ones are the best of all, because every mean is best.

Q. *Why do the Paps of young women begin to grow great about thirteen or fourteen years of age, as* Albertus *saith?*

A. Because that then their terms begin to have course and increase; and as *Aristotle* saith, mens seed and womens flowers begin to increase at one age.

Q. *Why do the Paps of such women as cast their child, wax soft, as* Hippocrates *saith,* part 2. Aphor.

A. Because then the flowers have no course to the teats, by which the young one is nourished, but follow their ordinary course, and therefore they wax soft.

Q. *Why hath a woman which is with child of a Boy, the right pap harder than the left?*

A. Because the male child is conceived in the right side of the mother, as *Hippocr.* saith, and therefore the flowers do run to the right pap, and make it hard.

Q. *Why doth it shew weakness of the child when the milk doth drop out of the paps before the woman be delivered?*

A. According to *Aristotle*, because the milk is the proper nutriment of the child in the womb of the mother, and therefore if the milk run out, it is a token that the child is not nourished, and therefore is weak.

Q. *Why doth the hardness of the paps betoken the health of the child in the womb?*

A. Because the flowers are converted into milk, and that milk doth sufficiently nourish the child, and thereby the strength is signified.

Q. *Why hath a woman but two paps, and some brute beasts, ten or more?*

A. Because for the most part a woman hath but one child, either boy or girl, and therefore one pap is sufficient, or two; but beasts having many young ones, therefore so many teats.

Q. *Why be womens paps hard when they be with child, and soft at other times?*

A. They swell then and are puffed up, because the much moisture which proceedeth from her flowers, doth run into the paps, which at other seasons remaineth in the matrix or womb, and is expelled by the place deputed for that end.

Q. *By what means doth the milk of the paps come to the matrix or womb?*

A. According to *Hippocr.* because there is a certain knitting and coupling of the paps with the womb, and there are certain veins which the Midwives do cut in the time of the birth of the child, and by those veins the milk doth flow in at the navel of the children, and so they receive nutriment by the navel. Some say the child in the womb is nourished at the mouth, but that is false, because that so he should void excrements also: but that is false, because it is not seen where.

Q. *Why is it [illegible] child in the womb when the mi[illegible]*

that runneth out of the womans breast is thick, and not much; and of a female when it is thin?

A. Because a woman that goeth with a boy, hath great heat in her, which doth perfect the milk and make it thicker: but such as go with a wench have not so much heat, and therefore the milk is undigested and unperfected, and watry, and thin, and will swim above water if it be put into it.

Q. *Why is the milk white, seeing the flowers are red which it is ingendred of?*

A. Because bloud which is well purged and concocted, becometh white, as appeareth in flesh, whose proper colour is red, and being well boiled is white. Another answer is, because every humor which is ingendred of such a part of the body, is made like unto that part in colour where it is ingendred as near as it can be: but because the flesh of the paps is white, therefore the colour of the milk is white.

Q. *Why doth a Cow give milk more abundantly than other beasts?*

A. Because she is a great eating beast; and where is much monthly superfluity ingendred, there is much milk, because it is nothing else but that bloud purged & tried, & because a Cow hath much of this monthly bloud, she hath much milk.

Q. *Why is not milk wholsome, as* Hippoc. *saith?* part 2. Aph.

A. According to the opinion of *Galen*, for divers reasons. First, because it doth curd in the stomach, whereof an evil breath is bred. But to this *Hippocrates* gives this remedy, saying, If the third part of it be mingled with running water, then it is not hurtful. Another reason is, because sometimes the milk doth wax sour in the stomach, and boil till it be dry, whereof evil humors are bred, which doth infect the breath.

Q. *Why is milk naught for such as have the head-ake?*

A. Because milk is easily turned into great fumosities, and hath much terrestrial substance in it; the which fumosities ascending, doth cause the head to ake.

Q. *Why is milk a fit nutriment for children and infants?*

A. Because it is a natural and usual food: and because they were nourished by the same in the womb of the mother, it is fit for them.

Q. *Why are the white meats made of a new milch Cow good?*

A. Because the milk at that time is very spongy, and doth

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expel many fumosities, and doth as it were purge at that time.

Q. *Why is the milk naught for the child, if the woman useth carnal copulation?*

A. Because in time of carnal copulation, the subtilest and best part of the milk goeth to the vessels of the seed, and to the womb, and the worst remains in the Paps, which doth hurt the child.

Q. *Why is the milk of brown women better than of white?*

A. Because brown women are hotter than others, and because the heat doth purge the milk sufficiently, and so the milk is the better.

Q. *Why do the Physicians forbid us to eat fish and milk at the same meal?*

A. Because they do dispose us to a Leprosie, and because they are both flegmatick.

Q. *Why have not Birds and Fish milk and paps?*

A. Because Paps would hinder the flying of the Birds. And Fish also have neither paps nor milk, as *Arist.* saith, but the female casts much spawn, on which the male touches with a small gut, which causes their kind to be infinite in succession.

Of Backs.

W*Hy have beasts backs?*

A. According to *Arist.* for three causes. First, because the back should be the way and mean of the sinews, which are extended & spread throughout all the body from the back-bone, as it appeareth in such as are hanged, because when they are torn in pieces, or without flesh, the sinews hang whole in the chine or back-bone. The second, because it should be a guard & defence for the soft parts of the body, as of the Stomach, Liver, Lights, and such like. The third, because it should be the foundation of all the bones, because we see other bones, as the ribs, fastned to the back-bone.

Q. *Why hath Man, above all other creatures, a broad back which he can lie upon, which no beast can do?*

A. Because a broad back doth answer a broad breast. If therefore a man should have a sharp back like unto a beast, that would be of an unseemly shape; and therefore it is requisite that he have a broad back.

Q. *Why hath a man that lieth on his back horrible visions?*

A. Because the passage or fine of the fantasie is open, which is in the forepart of the brain, and so the fantasie is destroyed, and then those visions follow. Another reason is, because when a man lieth on his back, the humors are disturbed and moved upward where the *fansie* is, which is by that means disturbed.

Q. *Why is it naught to lie on the back?*

A. Because as the Physicians say, it disposes a man to leprosie, madness, & to an *Incubus*; where you may note, that *mania* or madness, is the hurt or disturbance of the forepart of the brain, with taking away or depravation of the imagination: but *Incubus*, that is, the Night-mare, is a passage of the heart, when a man thinks himself to be strangled in his sleep, and somewhat lies heavy on his stomach, which he would put off.

Q. *Why hath the back-bone many joynts and knots, called* Spondelia, *by the Physicians?*

A. For the moving of the back, and bowing of it, without which joynts that could not be done, and therefore they say amiss which say that Elephants have no such joynts. for without them they could not move.

Q. *Why do fish die presently when their back-bone is burst?*

A. Because in fish the back-bone is instead of the heart. Now the heart is the first thing that liveth, and the last that dieth, as appears in the book *de long. & brev. vita*, and therefore when this bone is broken, fish can live no longer.

Of the Marrow.

WHy *doth a man die quickly after the marrow is hurt or perished?*

A. Because the marrow proceedeth from the brain, which is a principal part of man, as appears in two reasons: first, because the marrow is white, like unto the brain. Then because they have a small skin or rind, which that which is called *Nucha* hath not, which somewhat differeth from the marrow, because that *Nucha* hath two coverings like the brain, called *Pia Mater*, and *Dura Mater*.

Of the Piles, or Flux of Blood in the Fundament.

WHy *have some men Piles?*

A. Because they are cold and melancholick, which

melancholy first passes to the spleen, which is the proper seat of melancholy, and there cannot be retained through abundance of blood, & therefore from thence it is carried to the back-bone, where there are certain veins which have their end in the back, the which do receive the blood: and when those veins are very full of melancholy blood, then the ways and conduits of Nature are opened, and that blood issueth out once a month like a womans terms and flowers. And those men which have this course of blood, are kept from many infirmities, as the Dropsie, Plague, and such like.

Q. Why are the Jews subject to this disease very much?

A. The Divines say, because they cried at the death of Christ, *Let his blood fall upon us, and our children.* And therefore it is said in the Psalm, *Percussit eos Deus in posteriora dorsi.* Another reason is, because the *Jews* do eat much flegmatick and cold meats, which do breed melancholy blood, which is purged by the flux of blood. Another reason is, because moving doth cause heat, and heat digestion, as in 4. *Meteor*; but the *Jews* do not move, nor labour, nor converse with men. Also they live in great fear, lest we should revenge the death of our Saviour, which doth also breed a coldness in them, and hinders digestion, and breeds much melancholy blood in them, which is by this means purged.

Of the Heart.

Why are the Heart and Lungs called lively parts of the body; in Latin, Spiritualia membra?

A. From this word *Spiritus*, which signifies breath, life or soul; and because the vital spirits are ingendred in the heart. but that's no good answer, for the liver and brain might be so called, which is false, because the liver is a part which giveth nutriture, and the brain sense and life. And yet the consequence is clear, because the vital spirits are ingendred in the liver, and the sensible and animal spirits in the brain; And therefore the answer is, because that in the heart, and in the lungs, breath and air is received, by which we live.

Q. Why are the lungs thin & spongy, light & full of small holes?

A. Because the air might the better be received in them, for cooling the heart, and expelling superfluous humors, be-

cause the lungs are the fan of the heart: and as a pair of bellows is puffed up by taking in the air, and shrinketh by blowing it out; so likewise the lights do draw the air when they cool the heart, and cast it out, lest through too much heat of the air drawn in, the heart should be suffocated.

Q. *Why is the flesh of the lungs white?*

A. Because they be in continual motion.

Q. *Why have those beasts only lungs which have hearts?*

A. Because the lungs be no part for themselves, but for another, that is, for the heart: and therefore it were superfluous for those beasts to have lungs which have no heart; but Nature never wanteth in things necessary, nor aboundeth in superfluities.

Q. *Why do such creatures as have no lungs, want a bladder?*

A. Because such drink no water, to the end to make their meat to boil, or to help digestion, but only for the tempering of their meat, and therefore they want a bladder and urine: as it appears in such birds as do not drink at all, as the Falcon and Sparrow-hawk.

Q. *Why is the heart in the midst of the body?*

A. Because it should impart life unto all the parts of the body: and therefore 'tis compared to the Sun, which is placed in the middle of the Planets, to pour light into them all. And therefore the *Pythagoreans* calling the Heavens a great living creature, say, that the Sun is the heart of it.

Q. *Why only in man is the heart planted on the left side?*

A. To the end that the heat of the heart should mitigate the coldness of the spleen; for the spleen is the seat of melancholy, which is seated on the left side likewise.

Q. *Why is the heart first ingendred? For, according to* Aristotle, *the heart doth first live and last die.*

A. Because, as *Aristot.* saith, *de Juvent. & Senect.* the heart is the beginning and original of life, and of all the parts of the body, and without it no part can live. Note, according to the Philosopher, that of the seed retained in the matrix or womb, there is first ingendred a certain little small skin, which doth compass the seed, whereof first the heart is made of the purest blood; then of a blood not so pure, the liver: and of thick and cold blood, the marrow and

Q. *Why are such beasts bold that have a little heart, as the Lion?*

A. Because that in a little heart the heat is well united and vehement, and the blood touching it, doth quickly heat it, and is speedily carried unto the other parts of the body, which giveth courage and boldness.

Q. *Why are such beasts as have a great heart fearful, as the hare?*

A. Because the heat is dispersed in such a one, and it is not able to heat the blood which cometh to it, & so fear is bred.

Q. *Why is the heart continually moving?*

A. According to *Aristot. de motu cordis*, and *Galen*, because that in it there is a certain spirit which is more subtile than the Air; which by reason of its great thickness & rarefaction, doth seek a larger space, filling the hollow part of the heart, whereof the dilating and opening of the heart doth follow. And because the heart is earthly, the thrusting and moving ceasing, his parts are at rest, and tend downwards. And *Galen* giveth an experiment of an Acorn, which if it be put into the fire, the heat doth dissolve its humidity into smoak, which is thinner & greater than the humidity, & therefore doth occupy a greater place, and so cannot abide in the rind, but doth puff it up, and cause it to fall into the fire. The like is of the heart; and therefore note, that the heart of a living creature is triangular after a sort, and hath the least part toward the left side, and the greatest part towards the right, and doth also open & shut in the least part, & by that means is in continual moving. The first moving is called by the Physician *Diastole*, that is, the extending of the brest or heart. The second *Systole*, that is, the shutting of the heart, and of these two movings all the movings of the body do proceed, and the moving of the pulse which the Physicians do feel.

Q. *Why are great beasts lean?*

A. Because the natural heat proceeding from the heart, doth consume the natural humidity which should be converted into fat. And for the most part women are hotter than men; because they have much humidity in them, and have a moister heart than men.

Q. *Why is the flesh of the heart so compact and thick together?*

A. Because in a thick compacted substance heat is strongly received and united, as appeareth in other things. And be-

cause the heart with its heat should moderate the coldness of the brain, its made of that fat flesh, apt to keep a strong heat.

Q. *Why is the heart the hottest part of all living creatures?*

A. Because it is so compacted, as it receives heat best, & because it should mitigate the coldness of the brain as it is said.

Q. *Why is the heart the beginning of life?*

A. Because that in it the vital spirit is bred, which is the heat of life; and therefore according to the opinion of *August. de differen. spirit. & animæ*, the heart hath two bellies, or receptacles, that is, the right and the left: the right hath more bloud than spirit, the which spirit is ingendred to give life, and vivicate all the body.

Q. *Why is the heart long and of the figure of a Pyramid, long and sharp?*

A. The round figure hath no angles, and therefore the heart is round, for fear lest any poyson or hurtful matter should be kept and retained in it. And also, as *Arist.* affirms, because the round figure is fittest for motion.

Q. *Why is the bloud principally in the heart above other parts?*

A. Because the bloud is in the heart as in its proper place, or in its efficient place, which some do attribute to the Liver. And therefore the heart doth not receive bloud of any other part, but other parts of it.

Q. *Why do some creatures want a heart?*

A. Although they have no heart, yet they have somewhat that answereth to the heart, as appears in fish and eels, which have the back-bone instead of the heart.

Q. *Why doth the heart beat, and live in some creatures when the head is off, as it appears in birds and hens?*

A. Because the vital spirits remain longest in the heart, because the heart is that which is first alive, and last dead, as *Aristotle* doth say, and therefore the heart doth beat more than other parts.

Q. *Why do all creatures which want a heart or somewhat proportionable to it, want bloud also, as it doth appear in flies?*

A. The heart is the beginning of the bloud; and therefore the cause failing, the effect faileth.

Q. *Why is the pulse of the heart more certainly judged in the right side than the left?*

A. Because the heat of the heart is more lively there than in the other side, and therefore it is better felt there than in the other side.

Q. *Why doth the heat of the heart sometimes fail on a sudden, as it those who have the falling-sickness?*

A. This proceedeth, according to *Constant.* through the defect of the heart it self, and of certain small skins with which it is covered, the which being infected and corrupted, the heart faileth on a sudden, and sometimes it doth happen by reason of the parts next adjoyning. And therefore when any venomous humour doth go out of the mouth of the stomach, that doth hurt the heart and the parts adjoyning, the which doth also cause this fainting. Note, according to *Arist.* that the disposition of the heart is known by the pulse of the heart, because a swift beating pulse doth give a witness of the heat of the heart, and of a good complexion; a slow and weak pulse doth betoken the coldness of the heart and evil complexion. And therefore a woman that is in health, hath a slower and weaker pulse than a man, as shall appear hereafter.

Of the Stomach.

Why is the Stomach large and wide?

A. Because that in the Stomach the meat is first concocted and digested, as it were in a pot, to the end that that which is pure should be separated from that which is impure, as *Arist.* saith; and therefore according to the quantity of the meat, the stomach is enlarged.

Q. *Why is the Stomach round?*

A. Because that if it had angles and corners, as *Const.* saith, meat would remain in them, & breed ill humours, and a man should never want Agues; the which humors nevertheless are evacuated, lifted up, and consumed, and are not hidden in any such corners, by reason of the roundness of the stomach.

Q. *Why is the Stomach full of sinews and feeling?*

A. As *Aristotle* saith, because the sinews can be extended and enlarged, and so is the stomach when it is full: and when it is hungry, it is drawn together; and therefore Nature doth provide those sinews.

Q. *Why doth the Stomach digest?*

A. Because of the heat which is in him, which cometh from the parts adjoyning, that is, the liver and the heart: For we see in metals, that the heat of the fire doth take away the rust and dross from the Iron, and Silver from Tin, and Gold from Coppar, and so by digestion the pure is separated from the impure. And digestion is of four sorts, according to the Physicians.

Q. Why is the Stomach joyned to the Liver?

A. Because, saith *Const.* the liver is very hot, and with its heat doth help digestion, and doth compass the stomach.

Q. Why are we commonly colder after dinner than before?

A. Because then the heat goeth to the stomach to further digestion, and so the outward parts be cold, being deprived of heat.

Q. Why is it hurtful to study presently after dinner?

A. Because when the heat doth labour to help the imagination in study, then it ceaseth from digesting the meat, and so the meat remaineth raw. And therefore according to the Physicians, a man should walk sometime after dinner.

Q. Why have women with child an inordinate appetite of eating of Coals, Ashes, and such like?

A. Because that such as are the humors in the stomach, such a nutriment they desire: and because women with child have corrupted humours, therefore they desire such things; because like doth covet its like.

Q. Why doth the Stomach slowly digest very fat meats?

A. Because such meats swim in the stomach. Now the best digestion is in the bottom of the stomach, where fat meat cometh not: therefore such as eat fat meat are very sleepy after the eating of it, because their digestion is hindred.

Q. Why is all the body worse when the stomach is ill at ease?

A. Because the stomach is knit with the brain, heart, and liver, which are the principal parts in man; and therefore when it is not well, the other are evilly disposed. Another answer is, that if the first digestion be hindred, the others are also hindred: for in the first digestion is the beginning of the infirmity that is in the stomach.

Q. Why are young men sooner an hungred than old men?

A. Young men do digest for three causes: First, for grow-

ing: then for restoring of life, and lastly, for conservation of their life, as *Hippoc.* and *Galen* do say. Else we answer, that young men are hotter than old men, because young men are hot and dry, and therefore the heat doth digest more; and by consequence they desire more.

Q. *Why do Physicians prescribe that men should eat when they have an appetite?*

A. Because much hunger and emptiness will fill the stomack with naughty rotten humours, which he doth draw unto himself instead of meat; which doth easily appear, because that if we fast over-night, we have an appetite to meat but in the morning none. That's therefore a token that the stomach is filled with naughty humours, and especially its mouth, which is no true filling, but a deceitful. And therefore after we have eaten little, our stomach comes to us again; and then the Proverb is, *One morsel draweth down another*: for the first morsel having made clean the mouth of the stomach, doth provoke appetite.

Q. *Why do Physicians prescribe that we should not eat too much at a time, but by little and little?*

A. Because when the stomach is full, the meat doth swim in it, which is a dangerous thing. Another reason is, that as very green wood doth put out the fire, so, much meat choketh the natural heat, and puts it out. And therefore the best Physick is to use temperance in eating and drinking.

Q. *Why do we desire change of meats according to the change of times; as in winter Beef, Pork, Mutton: in summer light meats, as Veal, Lamb?* &c.

A. Because the complexion of the body is altered & changed according to the time of the year. Another answer is, that this proceedeth from the quality of the season, because that the cold of the Winter doth cause a better digestion, because the stomach and belly is hotter in Winter, by reason of the compassing cold, as *Hippoc.* and *Arist.* do teach.

Q. *Why the meat we eat should not be too hot, as Pepper, and Ginger?*

A. Because hot meat doth burn the bloud, and disposeth to a Leprosie. So contrary wise, meat too cold doth mortifie and congeal the bloud. And our meat should not be over-

ſharp, becauſe it procureth old age: and too much ſauce doth burn the intrails, and procureth often drinking, as raw meat doth: and over-ſweet meats do conſtipate and cling the veins together.

Q. Why is it a good cuſtom to eat Cheeſe after dinner, and Pears after all meat?

A. Becauſe Cheeſe, by reaſon of its earthlineſs & thickneſs, tendeth down toward the bottom of the ſtomach, and ſo putteth down the meat, and the like of Pears. Note that new Cheeſe is better than old, and the old dry ſoft Cheeſe is very naught, and procureth the head-ach, and ſtopping of the liver; and the older the worſer. Whereupon it is ſaid, that Cheeſe is naught, and digeſteth all things but it ſelf.

Q. Why be Nuts good after Fiſh, as the Verſe is?

After Fiſh, Nuts: after Fleſh, Cheeſe.

A. Becauſe Fiſh is of a hard digeſtion, & doth eaſily putrifie and corrupt; and Nuts do help digeſtion, becauſe they are ſomewhat hot. Fiſh is poiſon at ſome times, & Nuts are a remedy againſt poiſon, And note, the Fiſh ſhould be of a clear ſtony water, and not of a cold ſtanding muddy water, and ſhould be ſod in Wine with Parſly, & ſo it hurteth leaſt.

Q. Why is it unwholſom to ſtay long for one diſh after another, and to eat of divers kinds of meat.

A. Becauſe the firſt meat begins to digeſt when the laſt is eaten, and ſo the digeſtion is not equally made, and therefore the meat digeſted beginneth to corrupt. But yet this rule is to be noted touching the order of meats, that if there be any diſhes whereof ſome are light in digeſtion, as Chickens, Kid, Veal, ſoft Eggs, and ſuch like, theſe meats ſhould be firſt eaten: but the groſs meats, as Veniſon, Bacon, Beef, roaſted Pork, hard Eggs, and fryed Eggs, ſhould be eaten laſt. And the reaſon is, becauſe that if they ſhould be firſt ſerved and eaten, and were digeſted, they ſhould hinder the digeſtion of the others; and the light meats, not digeſted, ſhould be corrupted in the ſtomach, and kept in the ſtomack violently, wherepf there would follow belching, loathing, head-ach, belly-ach, and great thirſt. And by conſequence it is very hurtful too at the ſame meal to eat Milk, and drink Wine, becauſe they diſpoſe a man to Leproſie.

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Q. *Which is better for the Stomach, meat or drink?*

A. Drink is sooner digested than meat, because meat is of greater substance, and more material than drink, and therefore meat is harder to digest.

Q. *Why is it good to drink at Dinner?*

A. Because the drink should make the meat readier to digest: For if a pot be filled with fish or flesh without liquor, then both the pot and the meat is marred. The stomach is like unto a pot which doth boil meat, and therefore Physicians do counsel to drink at meals.

Q. *Why is it good to forbear a late Supper?*

A. Because there is no moving or stirring after supper, & so the meat is not sent down to the bottom of the stomach, but remaineth undigested, & so breeds hurt. And therefore a light and short supper is best, as the old verse doth shew.

Q. *Why is it naught to drink Wine fasting?*

A. Because it doth greatly endanger the brain, & breed the falling sickness and the Apoplexy.

Q. *Why is it hurtful to drink much cold water?*

A. Because one contrary doth hinder and expel another; but the water is very cold, and therefore coming unto the stomach, doth hinder the digestion, and the heat which doth digest.

Q. *Why is it unwholsom to drink new wine, and why doth it hurt the stomach very much.*

A. Because it cannot be digested; and therefore it causeth the belly to swell, and so it doth in some sort cause a bloody flux: it doth also hinder the making of water. But to drink good wine is wholsom.

Q. *Why do the Physicians forbid us to labour presently after dinner.*

A. For three causes. First, because moving doth hurt the vertue & power of digestion, and by that means the meat is expell'd undigested. The second is, because stirring immediatly after dinner, doth cause the parts of the body to draw the meat raw to them, which doth breed sickness. The third, because moving doth cause the meat to descend before it be digested: but after supper it is good to stir and move, because we sleep not long after. And therefore we should walk a litt

because the meat may go to the bottom of the stomach.

Q. *Why is it good to walk in the morning before dinner?*

A. Because it makes a man well disposed, fortifieth and strengthneth the natural heat, and causeth the superfluity of the stomach to descend; and therefore *Avicen* saith, that such as forgo this exercise, fall into the inflamation of the heart.

Q. *Why is it wholsome to vomit, as some say?*

A. Because it purgeth the stomach of all naughty humors: for it expelleth green and blew humours which would breed agues if they should remain in the stomach. And according to *Avicen*, a vomit purgeth the eyes, the head, and makes the brain clean.

Q. *Why doth sleep greatly strengthen the stomach and the digestive vertue?*

A. Because in sleep the heat draweth inward, and helpeth the digestion; but when we awake, the heat remains about the sences, and is dispersed throughout all the Body.

Q. *Why do some men in some diseases void their meat downward?*

A. By reason of the weakness of the natural vertue, and expulsive; which Disease is called *Laenteria*.

Of the Blood.

Q. *Why is it necessary that every living thing which hath blood have also a liver?*

A. According to *Aristotle*, because the blood is first made in the liver, because the liver is the seat of blood, according to other Physitians; and is drawn from the stomach by certain principal veins, and so ingendred.

Q. *Why is the blood red?*

A. Because it is like to the part in which it was made, that is, unto the liver; which is of a red colour. And the blood is also sweet, because it is well digested and concocted; but if it have a little earthly matter mixed with it, it is a cause that it is somewhat salt, as it appeareth in *Arist. lib. meteor.*

Q. *Why have women thicker blood then men?*

A. By reason of the cold which doth thicken, bind, and congeal and joyn together.

Q. *Why doth the blood come to all the parts of the body from the liver, and by what means?*

A. By means of the principal veins, as of the veins of the head, of the liver, and such other, and to nourish all the body.

Of the Urine.

HOw doth the Urine come into the bladder, seeing the bladder is shut?

A. Some say by sweating, and it seemeth to be true; but others say it comes by a small skin in the bladder, which doth open and let in the urine. *Theophilactus* saith, the urine is a certain, and not a deceitful messenger of the health & infirmity of man. And *Hippocrates* saith, that men have white urine in the morning, and before dinner red, and after dinner pale, and likewise after supper; for there are divers colours of urine, whereof we will not speak at present.

Q. *Why doth the Leprosie proceed from the Liver?*

A. Because (saith *Const.*) the digestive power in the Liver cannot convert the thick substance in the four humors, but it is converted only into water, which doth swell and puff up a man, and especially the belly.

Of the Gall.

WHy have all living creatures a Gall?

A. Because cholerick humors are received into it, which through their sharpness do help the guts to expel superfluities; it doth also help the stomack in digestion.

Q. *Why do the Jaundies proceed from the Gall?*

A. Because the humor of the Gall is blewish and yellow, and therefore when the pores of the Gall are stopped, then that humor cannot go into the sack or bladder of the Gall, but is mingled with the blood, wandring throughout all the body, and infecting the skin.

Q. *Why hath not a Horse, a Mule, an Ass, and a Cow, a Gall?*

A. *Aristotle* saith, that although those Beasts have no Gall in one place, as in purse or vessel, yet they have a Gall dispersed by some small veins.

Of the Spleen.

WHy is the Spleen black?

A. Because it is caused of a terrestrial and earthly matter, that is, of a black substance, as *Aristotle* saith. Now

the effect is like unto the cause. Another answer is according to the Physicians, because the spleen is the receptacle of melancholly, and melancholly is of a black colour.

Q. *Why is he a lean man which hath a great Spleen?*

A. Because the spleen doth draw much water unto it self, which would go into fat. And therefore contrariwise, men which have but a small spleen, are fat.

Q. *Why doth the spleen cause men to laugh, as* Isidorus *doth say, we laugh with the spleen, we be angry with the gall, we are wise with the heart, we love with the liver, we feel with the brain, and speak with the lungs; that is, the cause of laughing, anger, love, wisdom, speech and feeling doth proceed from the spleen, the gall, the liver, the lungs, and the brain?*

A. The reason is, Because the spleen draweth much melancholy to it, being its proper seat; the which melancholy is caused of sadness, and is there consumed, and so the cause failing, the effect faileth. And that melancholy is the cause of sadness, appears in *Arist. Proem. de anima*; and therefore that being consumed in the spleen, the contrary unto sadness follows, that is, joy and gladness. And for the same cause the gall causeth anger: for cholerick men are angry, because they have much gall. For the better understanding of this, note that there are four humors in man; that is, blood, choler, flegm, and melancholy, wherefore each hath a special receptacle and place where it is received and kept. Of a dry and hot substance choler is ingendred, which goes unto the gall, as to its seat and place. But of a cold and dry humour, melancholy is ingendred, which runneth to the spleen, as to its peculiar place and receptacle. But of a cold and moist humour flegm is bred, which goeth to the lungs, as to its receptacle; or, as the Physicians say, unto the spleen. But the blood, which is the most noble humour, is ingendred in the Liver; and there its proper place seemeth to be.

Of Carnal Copulation.

W*Hy do living creatures use Carnal Copulation?*

A. Because it is the most natural work which is in living creatures, to beget the like unto themselves in kind, & to continue the kind: For if carnal copulation were not, all kind

of living creatures had long before this time perished.

Q. *What is this carnal copulation?*

A. It is a mutual action of male and female, with instruments ordained and deputed for that act, to maintain the kind. And therefore Divines say, it is a sin to use that act for any end, but for begetting his like in kind.

Q. *Why is this action good in those to whom it is lawful, if it be moderately taken?*

A. Because according to *Avicen* and *Const.* it doth ease and lighten the body, chear the mind, comfort the head, and the sense, and take away many griefs and melancholy, because it doth expel the fume of the seed from the brain, and it doth expel the nature of Impostume. And therefore sometimes through the intermitting of this act, the darkness of the sight doth ensue, and giddiness of the head. And therefore the seed of a man retained above a due time, is converted into some infectious humour.

Q. *Why is immoderate carnal copulation hurtful?*

A. Because it doth destroy the sight, and dry the body: because, as *Aristotle* saith, *de gener. animal.* lechery and incontinency is the wasting of the pure humidity, and doth consume the brain; and it breeds sharp feavers, as *Avicen* teacheth, and experience doth shew. And it shortens the life of man, as *Aristotle* saith, *de longit. & brevit. vit.*: And *Albertus* sheweth this in the Sparrow, which by reason of its often coupling liveth but three years.

Q. *Why doth carnal copulation very much hurt to melancholy men, and cholerick men, and greatly to lean men?*

A. Because it drys the bones very much, which are dry of themselves. And contrarywise, it is good for the flegmatick and sanguine, as *Avicen* said, because they abound with that substance which by nature is necessarily expelled. Although *Aristotle* affirms, that every fat creature hath but small store of seed, because the substance of it doth run into fatness.

Q. *Why doth not the female of brute beasts covet carnal coupling after they be great with young?*

A. Because that then the womb or matrix is shut, and the flowers cease, and therefore the desire to the act doth cease.

Q. *Why should not the act be used when the body is full?*

A. Because it hindreth digestion, as *Arist.* saith: likewise it is not good for a hungry belly, because it weakens him.

Q. *Why is it not good after a bath?*

A. Because then the pores are open, and the heat dispersed throughout all the body, and therefore carnal copulation following a bath doth cool the body very much.

Q. *Why is it not good after a vomit, or loosness in the belly?*

A. Because it is very perilous to purge twice in one day as *Hippocr.* and *Galen* say; but so it is in this act of carnality, and loosness in the belly, because by this act the reins and kidneys are purged, and the guts by the vomit.

Q. *Why are wild beasts furious when they couple, as it appeareth in Harts, which bray; and Asses, which are almost mad, as* Hippocr. *doth say?*

A. Because their blood is kindled with the desire of that carnal act; and nature doth also labour to expel superfluities in them, which in the sense do dispose to anger and madness; and therefore the act done, they are tame and gentle.

Q. *Why is there such delight in the act of venery?*

A. Because this act is a base and contemptible thing in it self, naught and unclean, so far that all creatures would naturally abhor it, were there no pleasure in it; and so there would never be any carnal copulation, by reason of the uncleanness of it. And therefore in this delight, nature doth willingly practise it, to the end that all the kinds of living things should be maintained and kept.

Q. *Why do such as use it oft, take lesser delight in it than those that come to it seldom?*

A. For three causes. First, because the passage of the seed is over large and wide, and therefore the seed makes no stay there; by which stay, the delight is had. The second, because that through often going together, there's but little seed left, & therefore giveth no delight. Thirdly, because such, instead of seed, cast out bloud indigested & raw, or some other watry substance which is not hot, and therefore causeth no delight.

Q. *Whether can this carnal copulation be done by the mouth, so that beasts may conceive thereby, as some say of Pigeons, which they say by kissing do this act at the mouth, and conceive? and some say this is true in the Weasel or Ermyne.*

A. According to *Ariſtotle*, that is untrue. For although Pigeons do play by the beak, yet they do not couple together this way, nor conceive. And becauſe the Weſel doth bear his young ones from place to place in his mouth, they are of that opinion: and therefore *Ariſtotle* ſheweth it thus; whatſoever goeth in at the mouth, is conſumed by digeſtion; but if the ſeed ſhould go in at the mouth, then that ſhould alſo be conſumed by digeſtion: The major part is plain, nor is it no eaſie inſtance, and the concluſion doth hold in *Darii*.

Of the Seed of Man or Beaſt.

W *Hereof cometh the ſeed of man?*

A. There are divers opinions of Philoſophers and Phyſicians in this point. Some ſay that is a ſuperfluous humour of the fourth digeſtion. And ſome ſay that the ſeed is pure bloud flowing from the brain, concocted and made white in the ſtones. And ſome ſay it is the ſuperfluity of the ſecond or third digeſtion. But becauſe ſweat, urine, ſpittle, flegm, and choler are the like, *Ariſt.* ſaith, that the ſeed is always the ſuperfluity of the laſt nutriment, that is, of bloud disburſed througout all the body; but yet principally it cometh from principal parts, that is, from the heart, liver, and brain. An argument of this is, becauſe thoſe parts are greatly weakned in caſting out of ſeed; and therefore it doth appear that carnal copulation is not profitable nor good. But ſome think this to be true by over-vehement practice in this act: for otherwiſe moderately taken it is good and wholeſome, for the lightening and eaſing of the body, as it is ſaid before.

Q. *Why is the ſeed of a man white, and the ſeed of a woman red?*

A. It is white in man by reaſon of his great heat, and becauſe it is digeſted better, and made white in the ſtones, the fleſh of which is white as the fleſh of the paps. But the ſeed of the woman is red, becauſe it is the ſuperfluity of the ſecond digeſtion which is done in the liver, which is red. Or elſe we may ſay, It is becauſe the flowers corrupt undigeſted bloud, and therefore it hath the colour of bloud.

Q. *Whether doth the ſeed of a man come from the parts of the body, or from the humours?*

A. As ſome ſay, from the parts of the body: and that we prove, becauſe we ſee that a lame man begets a lame child; and a father which hath a ſcar, a child which hath a ſcar, as *Ariſtotle* reports *lib de animal.* which could not be, if the ſeed did not fall from the parts of the body. But ſome ſay it cometh from the humors, becauſe it is made of the laſt nutriment; and the nutriment is no part, but a humor. But as for the lameneſs or ſcar, that proceeds from the Imagination of the mother at the time of carnal copulation, as *Ariſtotle* ſaith, *Lib. de generat. animal.*

Q. *Wherefore doth the imagination of the Mother, which imagineth of an* Ethiopian *or* Blackmoor, *cauſe the Mother to bring forth a black child, as* Albert. Magnus *reports of a Queen, who in the act of carnal copulation imagined of a* Blackmoor *which was painted before her, & ſo brought forth a* Blackmoor?

A. Avicen ſaith, that an imagination of a fall maketh a man fall; and imagination of a Leproſie, maketh a man a Leper. And ſo in this purpoſe, the imagination is above the forming power, and therefore the child born followeth the imagination, and not the power of forming and ſhaping, becauſe it is weaker than the other.

Q. *Whether doth the ſeed of the man enter into the ſubſtance and matter of the child?*

A. The ſeed of the father and the mother do go into the ſubſtance of the child in the womb; becauſe as cream goeth into the ſubſtance of cheeſe, ſo the ſeed of a man into the fruit of the womb like unto the cream, and the flowers of the woman do enter in like unto the milk. But this opinion doth not ſeem to be of force; and therefore, according to *Ariſtotle* and other Philoſophers, we ſay, the ſeed doth not go into the ſubſtance of the child; and it is proved thus: becauſe that ſo the matter and the efficient cauſe ſhould be al one, which is againſt the Philoſopher. The conſequence is good, becauſe the ſeed is the efficient beginning of the child, as the builder is the efficient cauſe of the houſe, & therefore is not the material cauſe of the child. It is proved another way; becauſe there is the ſelf-ſame material cauſe of nouriſhment and generation, 2. *de anim.* becauſe we have our being and noriſhment of the ſame matter: but the ſeed can-

not be the material cause of nourishment, according to *Averrois*, and therefore not of being. But in truth this it is; both the seeds are shut & kept in the womb: but the seed of the man doth dispose & prepare the seed of the woman to receive the form, perfection of soul; which being done, it is converted into humidity, and is turned and breathed out by the pores of the matrix; which is manifest, because only the flowers of a woman are the material cause of the young one.

Q. *Why doth the matrix or womb of a woman draw greedily the seed of a man? For, as* Averrois *saith, there was a maid in a Bath where some seed had been cast, which the maid drawing, did conceive with child, and was delivered.*

A. *Averrois* says, that the womb and nature doth draw the seed as the Loadstone doth Iron, and the Agate Steel: but she doth draw it for the perfection of her self.

Of Womens Monthly Terms.

WHy have Women monthly terms or flowers?

A. Because they are cold in respect of men: and because all their nourishment cannot be converted into blood, a great part of it is turned into their flowers, which in every woman in every month are expelled. I say of every woman which is in health, and of a certain age; that is, after thirteen years: for before they run not, though she be in health; and some diseased women have them not.

Q. *Why do they run from women?*

A. Because it is an infectious matter; for, as *Aristotle* saith, If that substance, being young and flowing, do touch a tree, or green bough of a tree, the tree doth die, and not prosper; yea, that if a dog should taste of it, he would run mad three days. And therefore nature doth expel it every month, as being an enemy to life. And if women do retain it above their due time, according to *Aristotle*, it doth breed great infirmities and diseases, as swooning.

Q. *Why do they not run before they be thirteen years of age?*

A. Because young women be hot, and do digest all their nourishment, and therefore they are not bred in them before that age, nor expelled, unless the goodness or naughtiness of their complexion hinder it.

Q. *Why have not women them after fifty years of age?*

A. Some answer, that old women be barren, and therefore they cease. But a better answer is, that then nature is weak in them, and therefore they cannot expel them by reason of over-much weakness. And therefore there is great store of immundicities bred in them in one whole lump, and they are by that means so infectious, that they infect men with their breath, and then the cough and other infirmities come upon them. And therefore according unto the counsel of Physicians, then men should abstain from them.

Q. *Why do not such women corrupt and infect themselves?*

A. Because poyson doth not work upon it self, but upon some other object: or else doth not hurt themselves because it is their nature. *Albertus* reporteth of a certain maid that was brought to him in *Colen*, which did eat Spiders, which did her no harm at all, bnt were good meat unto her. And *Aristotle* in his Book of the Government of Princes, reports of a maid which in her youth was nourished with Poyson. And some have done the like.

Q. *Why have not Women with Child Flowers?*

A. Because that then the flowers turn into milk, and into the nourishment of the child; for if a woman with child have them, it is a sign of miscarrying with her child.

Q. *Why do they run the first 3 months in women with child?*

A. By reason of the smallness of the child, which cannot take all that matter and substance.

Q. *Why have not the females of bruit beasts, as of fish and flesh, their flowers?*

A. Because as *Aristotle* and *Albertus* say, in Beasts that go with feet, the flowers turn into hair; the fish into scales; in birds into feathers. And therefore in Beasts you may note, the female is more hairy than the male, and the female of fishes fuller of scales, & the female of birds fuller of feathers.

Q. *Why do the flowers receive their name* Menstrua, *of this word* Mensis *a Month?*

A. Because it is a space of time which doth measure the Moon; for the Moon endeth her course in nine and twenty days and fourteen hours. Now the Moon hath dominion over moist things; and because the flowers are in humidity, they

take the denomination of the month, and are called monthly terms; for moist things increase as the Moon increaseth and decrease as she decreaseth.

Q. *Why do they run longer in some than in others, as in some six or seven days, and ordinarily in all three days.*

A. The first are colder, and therefore they increase the more in them, and by consequence they are the longer in expelling; and other women are more hot, and therefore they have the fewer, and a shorter time in expelling them.

Q. *Where are the flowers kept before they run?*

A. Some say in the matrix or womb. But *Averrois* misliketh this, and saith, the matrix is the place of generation, and that those flowers further generation nothing at all. And therefore he saith that there are certain veins about the back-bone which do keep them. And a sign of this is, because those women at that time have great pain in the back by reason of expelling their flowers.

Q. *Whether are the flowers which are expelled, and the flowers that the child is ingendred of, all one?*

A. No: because the one are unclean, and unfit for that purpose; but the other very pure and clean, and therefore that blood is fit for generation.

Q. *Why do women which are gotten with child when they have their flowers, bring forth weak children and leprous?*

A. Because those flowers are venomous; yea, a woman in her flowers is most infectious. And so the cause appears in effect, as the Philosopher saith, the effect carrieth the likeness of the cause, & therefore such a child is ill-disposed of body.

Q. *Why have not women flowers all at one time of the month, but some in the new-moon, some in the full, and some in the wane?*

A. By reason of their diverse complections. And though all women in respect of men be flegmatick, yet of women among themselves, some are more sanguine than others, some more cholerick. And as months have their quarters, so have they their complexions, the first sanguine, the second cholerick. A woman of a sanguine complexion hath her flowers in the first quarter, a cholerick in the second, a melancholy in the third, and so in the rest.

Q. *Why have such women as are of a sanguine complexion*

A. Because as *Galen* saith, every such thing added to such a thing, doth make it more such; and therefore the first quarter of the Moon increasing bloud in a sanguine complexion, she doth then expel it.

Q. Why have women their flowers so oft in the end of the month?

A. Because generally all women be flegmatick, and the last quarter is flegm. Or else this doth proceed of a defect, and therefore cold doth work then to multiply that matter, and the matter multiplied is then expelled.

Q. Why have women pain and grief in the running of their flowers?

A. Because its like the pain of the *strangury*, that is, making water drop by drop: for the *strangury* by reason of the drink undigested, offends the subtil passage of the urine, as it happens after a bath: so the flowers undigested, and of an earthly substance, do hurt the passage by which they go.

Q. Why doth a woman easily conceive after her flowers are run from her?

A. Because she is better prepared unto conception, as being made clean from her flowers.

Q. Why do women look pale when they purge their flowers?

A. Because then the heat goeth from all the outward parts of the body to the inward, to help nature, and to expel the flowers; the which deprivation of heat doth cause a paleness in the face. Or else it is because that flux is caused of raw humours, which when they run, do make the face colourless, and so by consequence cause a paleness.

Q. Why doth a woman that hath her flowers, detest her meat?

A. Because nature doth labour more to expel the flowers than to digest; and therefore if she should eat meat, it would remain raw, which careful nature doth not admit.

Of Barrenness.

WHy are some women barren, and cannot conceive?

A. According to the Physicians, for divers reasons; the first is, because it proceeds sometimes of the man, that is, when he is of a cold nature, because then his seed is unfit for generation. The second, because his seed is somewhat waterish and thereof doth not stay in the womb. The third, because

the seed of the man and the woman have not the same proportion as if a man be melancholy, and the woman sanguine; or if a man be cholerick, and the woman very flegmatick: because it is evident in Philosophy, the agent and the patient ought to have the same proportion; otherwise the action is hindred.

Q. Why do fat women seldom conceive with child?

A. Because they have a slippery womb, out of which the seed slippeth, and is not holden in. Or else because the mouth of the matrix is very straît, that the seed cannot enter in; or if it do, it goeth in very slowly, so that the seed doth wax cold in the mean time, and so is unfit for generation, and is resolved into a fleshy substance.

Q. Why do women of very hot complexions seldom conceive with child?

A. Because the seed conceived in them is extinguished and put out, as a little water cast into the fire. And therefore we see that women which do vehemently desire the flesh, seldom conceive with child.

Q. Why are common women and whores never with child?

A. By reason of divers seeds, which do corrupt and spoil their instruments of conception; for it makes them so slippery, that nature cannot retain the seed. Or else it is, because one seed destroyeth another, and so neither is good for generation. And *Albert.* observes, that the best remedy to help conception is to take the matrix of a Hare beaten to powder, and put into drink, which worketh much to conception.

Of Conception.

WHy do some women conceive a male child?

A. If the seed fall on the right side of the matrix or womb, a male-child is begotten; because that side is hotter than the other, and heat principally worketh to the begetting of a male-child. And therefore, as *Albert.* saith, if the right side of a woman doth swell, it is a sign that she goeth with a male-child. But some give another reason, that is, when the seed of the father hath domination over the seed of the mother, then the male-child is begotten; if the mothers prevail, then it is a female.

Q. Why do some women conceive a female-child?

A. Because the seed is fallen into the left side of the matrix, which is colder than the right, by reason of the spleen joyning to it, which helpeth cold, as *Albert.* saith. When the woman after the act of carnal copulation doth lie on the right side, it is a boy; when on the left it is a girl, for the seed doth run to that side on which the woman lieth, and then such a child is formed.

Q. *Why hath a woman a womb?*

A. Because it is the proper place of generation, and placed in the midst of the woman: for as all the immundicities of a city do run into the sink; so all their monthly flowers do run to the womb of the matrix.

Q. *Why have some women long and slender children, and some short and thick?*

A. Because as *Galen* and *Averrois* say, the child is formed according to the quantity of the womb; and therefore because some women have a long and narrow womb, their children be long and slender; and some contrariwise short and large, therefore their children be short and thick.

Q. *Why doth a woman sometime conceive twins?*

A. According to *Galen*, because there are seven cels or receptacles of seed in the womb, and therefore a woman may naturally have so many children at once, as there falleth seed into those cels: for there are three in the right side, and three in the left; in the right side boys are ingendred, and in the left girls. And in the midst of those cels or chambers, there is another, where old writers say an Hermophradite is ingendred; that is, one who hath the secret parts of both sexes. And therefore if a woman should have more than seven children at once, it should be rather miraculous than natural.

Q. *Why are twins but half men, and not strong as other men?*

A. Because the seed and substance which should have been for one, is divided into two; and therefore they be weak: and in truth they do not oft live long.

Of Hermophradites.

HOw are *Hermophradites begotten?*

A. Because there are three principal cels in the womb, one in the right side, another in the left, and the third in the

middle; into which when the ſeed doth fall, an Hermophradite is ſaid to be begotten in this manner; becauſe Nature doth always tend to that which is beſt, therefore ſhe doth always intend to beget the male and not the female, becauſe the female is only for the males ſake, and a monſter in nature. Therefore the male is ſometime begotten in all principal parts, and yet through the evil diſpoſition of the womb and object, and inequality of the ſeed, when nature cannot perfect and end the male, ſhe bringeth forth the female, or Hermophradite. And therefore the natural Philoſophers ſay, that an Hermophradite is impotency in the privy parts of man, as appears by experience.

Q. *Why doth not nature diſpoſe in him two ſecret parts of man, or two of a woman; but one of a man and one of a woman?*

A. Becauſe nature ſhould then make one of them in vain: but that is againſt the Philoſophers, when they ſay, that God and Nature doth make nothing in vain.

Q. *Whether is an Hermophradite to be reckoned for a man, or a woman?*

A. It is to be conſidered in which member he is fitteſt for the act of carnal copulation; if he be fitteſt in the womans act, then it is a woman; if in the mans, he is a man.

Q. *Whether he ſhould be baptized in the name of a man, or of a woman?*

A. In the name of a man, becauſe names are given *ad placitum*, and therefore he ſhould be baptized according to the worthieſt name, becauſe every man is worthier then a woman, becauſe every agent is worthier then its patient; as *Ariſtotle* ſaith, *lib.* 3. *de anima.*

Q. *Whether he ſhall ſtand in judgment in the name of a man or of a woman?*

A. According to the law he ſhould firſt ſwear before he be admitted to judgment, which ſecret part he can uſe, and ſo is to be admitted according to the uſe and power of that part.

Of Monſters.

DOth Nature make any Monſters?

A. She doth, 2. *Phyſ.* for if ſhe did not, ſhe would then be deprived of her end. For of things poſſible, ſhe doth always purpoſe to bring forth that which is moſt perfect and

beſt: but in the end, through the evil diſpoſition of the matter, and influence of ſome ſpecial conſtellation, not being able to bring forth that which ſhe intended, ſhe bringeth forth that which ſhe can. As it hapned in *Albertus* his time, when in a certain Village, a Cow brought forth a Calf half a Man: then the Country-men ſuſpecting a Shepherd, would have burned him with the Cow; but *Albertus* being skilful in Aſtronomy ſaid, that this did proceed from ſome ſpecial conſtellation, and ſo delivered the Shepherd from their hands.

Theſe are *Albertus* his words.

We ſaw that their two bodies were joyned in nothing but in the back: They had two heads, two feet, four hands, and did go which way they liſted. And he ſaith, They reported unto us, that there were two men joyned in the back, and were of a contrary complexion, the one furious, and the other meek; they lived two years, and the one died, and the other lived long after, until the ſtink of the other did kill him. I ask, how this can be? It is anſwered thus; Becauſe the ſeed is caſt into the cels, or receptacles of the womb, which ſeed was enough for two children, & then by chance it doth ſometimes happen, that the skin or diſtance between the two cels or receptacles is broken, and they knit and joyn in the back, and have two heads.

Q. *Whether be they one or two?*

A. Ariſtotle ſaith, you muſt look unto the heart; and if there be two hearts, there be two men.

Q. *Why is a man born ſometime with a great head, and ſix fingers on one hand, or with four?*

A. Ariſtotle ſaith, it proceedeth of ſuperfluity & abundance of matter; when there is too much matter, then he is born with a great head, or ſix fingers; but if there be want of matter, then there is ſome part too little, or leſs than it ought to be.

Of Infants.

WHy are ſome children altogether like the father, ſome like the mother, ſome to both, ſome to neither?

A. If the ſeed of the father do wholly overcome the ſeed of the mother, the child doth wholly reſemble the father, but if the mothers ſeed predominate, then it is like the mother:

but if he be like neither, that doth happen for many causes; sometimes through the four qualities, sometime through the influence of some heavenly constellation. *Albert.* giveth an example, and saith, That there was on a time a good constellation for begetting of hogs, and a child was then begotten and brought forth which had a face like a hog: and according to this divers sorts of Monsters are brought forth.

Q. *Why are children oftner like the father than the mother?*

A. That proceedeth from the imagination of the mother which thinketh of the disposition of the father in the act of carnal copulation, and therefore by reason of the strong imagination in the time of conception, the children get the disposition of the father: as it appeareth before of the Queen, which had her imagination on a Black-more; and of an Ethiopian Queen which brought forth a white child, because her imagination was upon a white colour. And this is seen in *Jacob's* skill in casting rods of divers colours into the water when his sheep went to ram.

Q. *Why do children sometime resemble more the Grandfathers and great Grandfathers then their Parents?*

A. Because the vertue & force of the grandfather is grafted into the heart of the begetter; and it may be said, that some time it doth proceed of the similitude of the nutriture, and then the child is formed by the similitude of the grandfather.

Q. *Why are the parts of a childs body of divers qualities, and some soft?*

A. This proceedeth of the predomination of divers elements, because the bones are made of a terrestial matter, and therefore are hard: but the brain and the marrow are made of a more watry matter, and therefore are more soft: but the vital spirits and animal spirits are ingendred of a more aërious substance, and those vital spirits are principally in the liver and in the heart.

Q. *Why do children, according to the common course and use of nature, come out of the mothers womb in the ninth month?*

A. Because the child is then fully perfect: or else because some benign Planet doth reign, as *Jupiter* who is a friend of nature: for according to Astronomers, he is hot and moist, and therefore doth temper the malice and naughtiness of Sa-

but if he be like neither, that doth happen for many causes; sometimes through the four Qualities, sometimes through the influence of some heavenly Constellation. *Albertus* giveth an Example, and saith, That there was on a time a good Constellation for begetting of Hogs, and a Child was then begotten and brought forth which had a Face like a Hog; and according to this divers sorts of Monsters are brought forth.

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Q. *Why do Children, according to the common course and use of Nature, come out of the Mothers Womb in the ninth Month?*

A. Because the Child is then fully perfect: or else because some benigne Planet doth reign, as *Jupiter* who is a Friend of Nature; for according to Astronomers he is hot and moist, and therefore doth temper the malice and naughtiness of *Sa-*

turn, which is cold and dry; and therefore for the moſt part Children born in the ninth Month are healthful.

Q. *Why do Children born in the eighth Month, for the moſt part die quickly? And why are they called the children of the Moon?*

A. Becauſe the Moon is a cold Planet, which hath dominion over the Child, and therefore doth bind the Child with its coldneſs, which is the cauſe of its death.

Q. *Why doth a Child cry as ſoon as it is born?*

A. Becauſe of the ſudden change from heat to cold, which cold doth hurt its tenderneſs. Another reaſon is, becauſe the Childs ſoft and tender body is wringed and put together, coming out of the narrow and ſtraight paſſage of the Matrix, and eſpecially the brain being moiſt, and the head preſt and wringed together, is the cauſe that ſome humors do diſtil by the eyes, which are the cauſe of tears and weeping. The Divines ſay, it is for the tranſgreſſion of our firſt Fathers, and Original ſin.

Q. *Why doth a Child put his finger into his mouth when he cometh firſt into the World?*

A. Becauſe the coming out of the Womb, he cometh out of a hot Bath; and therefore entring into the cold, putteth his finger to his mouth for want of heat.

Q. *How doth a Child come into the World out of the Womb?*

A. He cometh forth with the head forward: for if he ſhould come with the thighs or arms forward, he ſhould kill himſelf, and the Mother.

Of the Young One in the Womb.

HOw is the young one ſucceſſively ingendred in the Womb?

A. The firſt ſix dayes the ſeed hath the colour of milk; but in the ſix days following a red colour, which is near unto the diſpoſition of fleſh; and then it is changed into a thick ſubſtance of blood, curded and conſiſtent, not running, like unto a maſs of fleſh: but in twelve days following them, this ſubſtance is made ſo thick and ſound, that it is able to receive ſhape and form; becauſe a fluid or running ſubſtance keepeth on until his birth: And how he is governed every Month by the Planets, *Boetius* doth teach us elſewhere.

Q. *Whether doth the Child in the Womb void Excrements, or*

A. No; and the reason is, because he hath the first digestion which is in the stomach, because he receiveth no meat by the mouth, but it cometh to him at the Navel: and therefore he maketh no water, but doth sweat, which Urine is but little in quantity, and is reserved in a small skin in the Matrix; and at his birth is cast out in abundance.

Q. *Why doth the Child come out of the Womb easily after seven, eight, or nine Months?*

A. Because, saith *Gallen*, when the Fruit is ripe, then the Ligaments are easily broken, and so it falleth easily.

Of Abortment, or untimely Birth.

Q. *WHy do women which eat unwholsom meats, as rammish putrified meats, easily miscarry?*

A. Because it breeds putrified seed in them, which the mind abhorring, doth cast out of the field of Nature, that is, out of the Womb, because it is unfit for the most noble shape, that is, for mans form and shape, which is apt to receive the soul.

Q. *Why do wrestling or leaping cause the casting of the Child, as some crafty women use to do of purpose?*

A. Because that by such leaping, the Ligaments of the Child are loosed, and by consequence there followeth abortment, because it can no longer be kept in the Womb.

Q. *Why doth the striking of Thunder or Lightning cause a woman to miscarry?*

A. Because that the vapor is burning, and doth easily hurt the tender substance of the Child, entring in at the pores of the Matrix or Womb. Yea; *Albertus* doth say, that if the Child were neer delivery, Lightning and Thunder would kill him.

Q. *Why doth Thunder and Ligtning rather cause young women to miscarry than old?*

A. Because the bodies of young women are fuller of pores and more slender, and therefore the vapor of Lightning doth sooner enter into their body; but old women have a thick skin and well compacted, and therefore the vapour cannot enter in, and cause this Abortment.

Q. *Why doth much joy cause a woman to miscarry with her burden?*

A. Because that in the time of joy a woman is destitute of

turn, which is cold and dry; and therefore for the moſt part Children born in the ninth Month are healthful.

Q. *Why do Children born in the eighth Month, for the moſt part die quickly? And why are they called the children of the Moon?*

A. Becauſe the Moon is a cold Planet, which hath dominion over the Child, and therefore doth bind the Child with its coldneſs, which is the cauſe of its death.

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heat, and by consequence miscarrying doth follow. The same reason doth cause fear to breed it, because then the heat runneth to the heart to help it, and forsaketh the Matrix.

Q. *Why do women easily miscarry when they are newly with Child, that is, the first, second and third Month?*

A. Galen saith, that as Apples and Pears do easily fall in the beginning, because the Knots and Ligaments are soft and weak, so it is of a Child in the Womb.

Q. *Wherefore is it hard to miscarry when they are come to the middle of the time, that is, three, four, five, six Months?*

A. Because that then the Ligaments are stronger and fortified, and therefore not easily broken.

Of divers Matters.

Q. *WHy hath some women greater grief than other some in Child-birth?*

A. For three causes. Sometimes for the greatness of the Child, or because the Midwife is unskilful. Sometimes because the Child is dead, and boweth not, nor can be bowed in going forth. And for the contrary cause some have less pain.

Q. *Why hath no man a Tail like unto Beasts?*

A. Because a man is a living Creature, whose property is to sit: but this is proper to no beast which hath a Tail.

Q. *Why do such as keep Baths, or Hot-houses, expel the heat out of the Furnace better with could water than with hot?*

A. Because they are contrary Qualities, which work strongly the one against the other; and therefore the heat is better expelled from the stones.

Q. *Why doth hot water sooner freeze than cold?*

A. Because hot water is thinner, and by consequence giveth better entrance to the cold.

Q. *Why are men fatter about the Belly than in other places?*

A. Because the greatest digestion is in the Stomack, and therefore those parts which are nearest unto the Stomack, are greatest and fattest.

Q. *Why is every living creature sad after carnal copulation?*

A. Because this act is filthy and unclean, and so every living creature doth abhor it; and when men do think upon it, they are ashamed and sad.

Q. *Why cannot drunken men judge of tastes as well as sober men?*

A. Be-

A. Because the flesh of the tongue is full of pores, and spungy, and receiveth great moisture in it, and more in drunken men than in sober, and therefore their tongue through often drinking is full of naughty humors, and by reason that it is so full, the instrument of Taste is made thick and gross, because that is a Vein of the Tongue, a subtil thin flesh being taken away. And therefore through the thickning of the mean, that is of Taste it self, drink taken of drunkards is not presently felt, because that unto due feeling there is requisite to have a due proportion of the mean. And of this also it is understood why drunkards have not a perfect kind of speech.

Q. *Why have melancholy Beasts long ears, and why are not men wise for the most part which have long ears, but such as have short? as* Aristotle *saith in his Book* de Animal.

A. The ears do proceed of a cold and dry substance, which is called a Gristle, which is apt to become a bone. And because melancholy Beasts do abound in this kind of substance, therefore they have long Ears.

Q. *But why are the others half Fools?*

A. Because the minds and souls do follow the bodies: for if the senses of the body be subtil, then the soul exercises subtil operations, as well active as speculative: and the contrary is in a gross body.

Q. *How is the intellectual soul joyned to the Child in the womb of the Mother? whether doth the Father which begetteth him make the matter apt and fit to receive the soul?*

A. The answer is, as the Divines do say, That into a matter of substance sufficiently disposed and made fit, God doth infuse the intellectual Soul: and S. *Augustine* saith the like, The Soul in creating is infused, and in infusing created.

Q. *Why do Hares sleep with their eyes open?*

A. Because they have their eyes standing out, and their eyelids short, and therefore they are hardly shut. Another reason is, because they are fearful beasts, and therefore for the safeguard of themselves they sleep with their Eyes open.

Q. *Why do not Crows give their young ones meat till they be nine days old?*

A. Because seeing them of another colour, they think they are of another kind: in the mean space Almighty God doth feed

them with the dew of Heaven, as the Psalmist saith, *He who doth give beasts their food, and young Crows which call upon him.*

Q. *Why are Sheep and Pigions very mild beasts?*

A. Because they want Galls; and it is the Gall which stirreth unto anger.

Q. *Why have Birds their Stones inward?*

A. If they had them outward, they would hinder their flying and lightness.

Q. *Why do not Birds piss?*

A. Because that superfluity which should be converted into Urine is turned into Feathers, as it appeareth, because there is much moistness in the Feathers. Another reason is, because they are in continual moving, and therefore much moisture in them is dried up by air and wind.

Q. *Why are long Eggs a sign and cause of the Male, and flat short Eggs of the Female?*

A. Because (as it pleaseth *Hippocrates*) it is the condition and property of heat to send from the centre to the circumference of cold. And therefore if there be any long eggs, it is a sign they have a great heat, and therefore pass into the substance of the Male, because in every kind of thing the Male is hotter than the Female, as the Philosoper saith. If the Eggs be short and flat, it is a sign the heat is small and undispersed; and therefore goeth into the substance of the Female.

Q. *Why do we hear better in the night than in the day?*

A. Because (as *Aristotle* saith) there is greater quietness in the night than in the day, because the Sun doth not so well draw up vapours in the night as in the day, and therefore the Mean is more fit and ready; and the Mean being fit, the Motion is better done by it: the which is said to be done with a sound. Another reason is, because there are more motions of the Air and sounds in the day, than in the night, which do hinder one another. Also in the night there is greater silence, which is opposite unto sound; and things opposite put one against the other, shew the better.

Q. *Why doth a man laugh sooner if he be touched under the Arm-pits, than in other parts of the body?*

A. Because there is in that place a meeting of many sinews, and because the Mean we touch by (which is the flesh) is more subtil

subtil there than in other parts, and therefore a better feeling. And this is true, if that place not be touched too hardly; for if you do so, then there is not that delight: and when a man is moderately and softly touched there, the spirits which are there are dispersed, run into the Face, and then from thence is cause of laughter.

Q. *Why is wood burn'd converted into a black Coal, and a bone burned into white substance?*

A. Because the wood before it was burned, was reasonable moist, and so after burning getteth heat accidently, and that heat is not able to consume all the moisture of the wood, and therefore there remaineth some after the burning, and is converted into a black substance, because the humidity of the wood was slimy, and could not altogether be consumed by the fire. But a bone of its own nature is cold and dry, having but small moisture in it, which the burning doth wholly consume, and so accidently the moisture being consumed, the body waxeth white.

Q. *Why do some women love white men, and some black?*

A. There are two answers. Some women have a weak sight, and such delight in black, because the white doth hurt the sight more than black. The second reason is, because like doth delight in the like; but because some women are of a hot nature, such are delighted with black, because blackness doth follow heat. And others are of a cold nature and these are delighted with white, because cold is the Mother of whiteness.

Q. *Why do living Creatures sleep?*

A. For necessity, because the instruments of divers actions are wearied by being long awake; and by rest which is in sleep, they are comforted, as *Aristotle* saith.

Q. *Why are Students ready to sleep after dinner, if they go about to study, and not if they solace themselves?*

A. Because when a man doth apply his mind to study, the natural heat goeth from the outward parts of the body to the inward, and there it strengthneth, because there cometh much of it together, and causeth a fume to ascend from the meat to the head, which is the cause of sleep. Or else we may answer, that when the power or virtue with which we sleep is strongest, the natural power is weakned: but when a man doth solace

himself by this pleasure, the natural heat is spread abroad, and suffereth no vapour to ascend unto the Brain, and so sleepeth not, but is kept from sleep by reason that the heat is dispersed.

Q. *Why do men sleep willingly after labour?*

A. Because that through continual moving the heat is dispersed to the external parts of the body, the which after the labour is past, gathereth together to the internal parts of digestion, there to digest; and from digestion vapors do rise from the heart to the brain, the which do stop the passages by which the natural heat should be dispersed to the external part; and then the external parts being cold and thick by reason of the coldness of the Brain, sleep is procured. And by this it appeareth, that such as eat much and drink much, do sleep much and long, because great store of humours and vapours are bred in such, which cannot be digested and consumed of the natural heat.

Q. *Why are such as sleep much evil disposed, and ill-coloured?*

A. Because that in sleep much moisture is gathered together, which cannot be consumed, which is expelled in waking, and so it doth covet to go out through the superficial parts of the body, and especially it coveteth to the face, and so is cause of a bad colour, as it appeareth in such as be flegmatick, who desire more sleep than others.

Q. *Why doth it appear unto some in their sleep, that they eat and drink sweet things.*

A. Because the flegm drawn up by the jaws, doth distil and drop to the throat, and this flegm is after a sort sweet, and therefore that seemeth so unto them.

Q. *Why do some dream in their sleep, that they be in the water and drowned, and some that they be in the water, and not drowned: and this doth happen especially in such as are flegmatick?*

A. The Reason is (as *Aristotle* saith) because the flegmatick substance doth run to the high parts of the body, and then they think they are in the water and drowned: and when that substance draweth unto the internal parts, then they think they escape. Another reason may be overmuch repletion and drunkenness, and therefore when a man is overmuch filled with meat, the fumes and vapours ascend and gather together, and therefore they think that they are drowned and strangled: but

if

if they cannot aſcend ſo high, then they ſeem to eſcape.

Q. *May a man procure a dream by an external cauſe?*

A. Ariſtotle holdeth that it may be done, if a man do ſpeak ſoftly at a mans ears, and awake him; then of this ſtirring of the ſpirits, there are thundrings and buzzings in the head, and ſo dream of that. And ſo ſome men have dreams, by divine Revelations, when it pleaſeth God to ſend any.

Q. *How many humours be there in a mans body?*

A. Four, whereof every one hath its proper place in mans body. The firſt is Choler, which Phyſitians call *flavabilis* and is placed in the Liver. The ſecond is Melancholly, called *atra bilis*, whoſe ſeat is in the Spleen. The third is flegm, whoſe place is in the head. The fourth is blood, whoſe place is in the heart.

Q. *What condition and quality hath a man of a ſanguine complexion.*

A. He is fair and beautiful, he hath his hair for the moſt part ſmooth; he is bold, he retaineth that which he hath conceived; he is ſhamefac'd, given to Muſick, a lover of Sciences, liberal, courteous, and deſirous not of revenge.

Q. *What properties do follow a flegmatick complexion?*

A. They are of a dull wit, their hair never curls, they are ſeldom very thirſty, they are much given to ſleep, they dream of things belonging to water, they are fearful, covetous, and given to heap up Riches, and are weak in the act of Venery.

Q. *What properties do follow the cholerick man?*

A. He is furious and angry, quarrelſom, given to war, pale coloured, he is unquiet, drinketh much, ſleepeth little, and deſireth much the company of Women.

Q. *What properties follow the melancholy man?*

A. He is unquiet, brown in complexion, his Veins hidden, he eateth little, and digeſteth leſs: when he dreameth it is of dark confuſed things; he is ſad, fearful, exceeding covetous, and incontinent, unleſs he bridle his affection.

Q. *What dreams do follow theſe complexions?*

A. Pleaſant merry dreams do follow the ſanguine complexion, fearful dreams the melancholy, the cholerick dream of Children, fighting and fire; and the flegmatick of water. And this is the reaſon why a mans complexion is ſaid to be known by his dreams.

Q. *What*

Q. *what is the reason that if you cover an Egg over with salt and let it lie in it a few days, all the meat within it is consumed?*

A. The great drineſs of the Salt doth conſume the ſubſtance of the Egg; but in Sand, ſome ſay, they may be kept long, as the Mariners do practice.

Q. *Why is the Melancholy Complexion the worſt of all?*

A. Becauſe it is the dregs of the blood, which is an enemy to mirth, and fartheſt from the beginning of mans life, and bringeth old age and death, becauſe it is dry and cold.

Q. *Why are the Flegmatick for the moſt part dull of wit?*

A. Becauſe that the vivacity of Wit proceedeth of heat, ſo of the cold contrary, which they are ſubject unto.

Q. *Wherefore doth it proceed, that ſome men die with extream joy, and ſome with extream grief?*

A. Over-great joy doth over-much cool the internal parts of the body; and overmuch grief doth drown and ſuffocate the heat, the which failing, a man dieth.

Q. *Why hath a man ſo much hair on his head?*

A. The hair of the head proceedeth of the vapours which riſe from the ſtomack, and aſcend to the head, and alſo of the ſuperfluities which are in the brain, and theſe two paſſing thorow the pores of the head, are converted into hair, by reaſon of the heat and drineſs of the head. And becauſe mans body is full of humors, and he hath more brain than other Creatures, and alſo more ſuperfluity in the brain, which the brain expelleth, it followeth, that he hath more hair than other living Creatures.

Q. *How many ways is the brain purged, and other hidden parts in the Head?*

A. The watry and groſs humors are purged by the Eyes, melancholy by the Ears, choler by the Noſe, and flegm by the Hair.

Q. *What is the reaſon that ſome bluſh and change colour, when they hear that which they would not?*

A. Shamefac'dneſs is a kind of anger, diſpleaſure and fear joyn'd together, as when a man is offended againſt himſelf, or againſt another: and therefore when we ſee or hear ſomething to be diſcovered which our ſelves have done naughtily, or would not have known, the anger which we conceive

is

is greater than the fear, and therefore the blood runneth to and fro, and in the end remaineth in the highest parts of the body, until the spirits be quiet and pacified, and the passion gone.

Q. *What is the reason that such as are very fat in their youth, are in danger to die on a suddain?*

A. Such have very small and close Veins by reason of their fatness, so that the air and breath can hardly have free course in them; and thereupon the natural heat wanting some refreshment of the air, is put out, and as it were quenched.

Q. *Why do Garlick and Onions grow after they are gathered?*

A. It proceedeth of the great humidity which is in them.

Q. *Why do men feel cold sooner than women?*

A. Because men being more hot than women, have their pores more open; and therefore the cold doth sooner enter into them, than into women.

Q. *Why are not old men so much subject to the Plague, as young men and children?*

A. They are cold, and therefore their pores are shut up, and not so open as in youth; and therefore the infecting air doth not penetrate so soon as when they are open, as in youth, by reason of their heat.

Q. *What is the reason that Lime is set on fire, and on a greater heat by casting water on it?*

A. Lime is hot of nature, and therefore when water is cast on it, it fleeth from the cold, and by uniting its force, gathereth a greater heat and strength, and so is set on fire. And that is also the reason that a Candle doth burn faster in the Winter than in the Summer; for then by reason of the encompassing cold, the heat uniteth it self, and gathereth the closer to the Tallow or Wax, and so doth consume it the faster.

Q. *Why do we cast water into a mans face when he swooneth?*

A. Because that through the coldness of water, the heat may run to the heart, and so give strength.

Q. *Why are those waters best and most delicate, which run towards the Sun-rising?*

A. Because they are soonest stricken with the Sun-beams, and made pure and subtil, because the Sun hath them long under him, and by that means takes away their coldness and gross vapour, which they take of the ground they run thorow.

Q. *Why*

Q. *Why have Women such weak small voices?*

A. Because their instruments and organs of speaking, by reason they are cold, are small and narrow; and therefore receiving but little air, causeth the voice to be small and effeminate.

Q. *Whereof doth it proceed, that want of sleep doth weaken the body and the brain?*

A. Much watching doth ingender choler, the which being hot, doth dry up and lessen the humours, which conserve the brain, and the head, and other parts of the body.

Q. *Whereof doth it proceed that Vinegar doth stench blood?*

A. It proceedeth of its cold virtue: for all cold naturally is binding, and Vinegar being cold, hath the like property.

Q. *Why is the Sea-water salter in Summer than in Winter?*

A. This proceedeth from the heat of the Sun, seeing by experience that a salt thing being heated, becometh more salt.

Q. *Why is smoak contrary to the eyes?*

A. Because in the Eyes there is a delicate and pure Crystalline humor; and the Eye is also cold and without any colour at all; and the smoak is gross and hot, and by that means doth pierce the humors of the Eyes, and hurt them; and if the Eye had any colour in it, all things set before it would seem to be of the same colour. And because the Eyes are cold, and the smoak hot, it doth cause the vapours which are contained in the Eyes to drop and distil, which is hurtful to the Eyes.

Q. *Why do men live longer in hot Regions than in cold?*

A. Because they be more dry, and by that means the natural heat is better conserved in them than in cold Countries, because the could doth extinguish the heat.

Q. *Why is Well-water seldom or never good?*

A. All water which standeth still in its Spring, and is never heated with the Sun-beams, is very heavy, and hath much earthly matter in it; and therefore wanting the heat of the Sun, is naught.

Q. *Why do we sleep better and more at ease on the right side than on the left?*

A. Because when we lye on our left side, the Lungs do lye upon and cover the heart, which is on that side under the Pap. Now the heart, the fountain of life, being thus occupied and hindred with the Lungs, cannot exercise its own proper opera-

operations, as being overmuch heated with the Lungs lying on it, and therefore wanting the refreshing of the air which the Lungs do give it, like the blowing a pair of Bellows, is choaked and suffocated: and lying on the right side the inconveniencies are avoided.

Q. *Whereof doth it proceed, that the holding of the breath doth cause yexing to go away?*

A. Because the holding of the breath doth heat the internal parts of the body, and this heat chaseth away the yex, being nothing else but a cold air within the body.

Q. *What is the reason that old men sneeze with difficulty?*

A. Because that through their oldness their Arteries are very narrow and close, and therefore the heat is not of force to expel the cold; for I think sneezing is like the combat in the air made by Thunder, which is caused of heat and cold.

Q. *Why doth a drunken man think that all things do turn round about him?*

A. Because the spirits which serve the sight are mingled with vapors, fumes, and the Wine: and then the over-much heat causeth the eye to be in a continual moving; and the eye being round, causeth all things about it to seem to go round.

Q. *Whereof doth it proceed, that bread which is made with salt, is lighter than that which is made without it, considering salt is very heavy of it self?*

A. Although bread is heavy of it self, yet the salt drying it, doth make it light, by reason of the heat which it hath, which heat doth dry: and the more heat there is in it, the better the bread is, and lighter, and more wholsom for the body.

Q. *Why is not new bread good for the Stomach?*

A. Because it is full of moistness, and thick and hot vapors which do corrupt the blood. And hot bread is blacker than cold, because heat is the mother of blackness, and because the vapours are not gone out of it.

Q. *Why doth Lettuce make a man slee?*

A. Because they do engender gross vapours.

Q. *Why do the dregs of Wine and Oyl go to the bottom, and those of Honey swim uppermost?*

A. Because the dregs of Wine and Oyl are earthly, and no way purged before, and therefore being of the nature of earth, do

go to the bottom: but Honey is a liquor which cometh from the ſtomach and belly of the Bee, and there in ſome ſort purified and made ſubtil, and by that means, that which remaineth is light and hot, and therefore goeth upward.

Q. *why do Cats and Wolves eyes ſhine in the night, and not in the day?*

A. The eyes of theſe beaſts are by nature more Cryſtalline than the eyes of other beaſts, and therefore do ſhine as they do; but the brightneſs of the Sun doth hinder them to be ſeen in the day time.

Q. *What is the reaſon that ſome men when they ſee others dance, do the like with their head or feet, or by ſome other geſture of the body?*

A. The anſwer is, becauſe the ſight having carried and repreſented unto the mind that action, and judging the ſame to be pleaſant and delightful, and therefore deſiring it, the Imagination draweth the likeneſs of it in conceit, and ſtirreth up the body by theſe geſtures.

Q. *why doth much ſleep cauſe ſome to grow fat, and ſome lean?*

A. Thoſe which are of hot complexion, when they ſleep, do conſume and digeſt the ſuperfluities of that they have eaten, and therefore become fat. But ſuch as are of good complexion, when they ſleep, are much more cold, and ſo digeſt leſs.

Q. *How, and for what cauſe do we ſuffer hunger better than thirſt?*

A. When the ſtomack hath nothing to conſume, it conſumeth the flegm and humors which it findeth moſt ready and moſt at hand, and therefore we ſuffer hunger better than thirſt, becauſe the heat hath nothing to refreſh it withal.

Q. *why doth the hair fall after a great ſickneſs?*

A. When the ſickneſs is long, or an Ague, the humors of the head are dried up through over-much heat, and therefore wanting nouriſhment they fall.

Q. *Why doth the hair of the eye-brows grow long in old men?*

A. Becauſe that through their age the bones of the eye-lids are thin by reaſon of want of heat, and therefore the hair doth grow there by reaſon of the Rhumes of the eyes. The like doth happen in ſuch as imagine much, becauſe that with their heat they draw many humors to the forepart of the head, where the Imagination is placed.

Q. *Where-*

Q. *Whereof proceedeth gaping?*

A. Of groſs vapours which occupy the vital ſpirits of the head; and the ſenſes are cold, and make them ready to ſleep.

Q. *What is the reaſon that ſome Flowers do open with the Sun-riſing, and ſhut with the Sun-ſetting?*

A. Cold doth cloſe and ſhut, as hath been ſaid, and the heat of the Sun doth open and inlarge. Some do compare the Sun unto the Soul of the body; for as the Soul giveth life, and when it departeth, death followeth; ſo the Sun doth give light, and vivificate all things; and cold bringeth death and withering, and decaying of all things.

Q. *Why doth grief cauſe men to grow old and gray?*

A. Age is nothing elſe but a drineſs, and want of humors in the body: grief then cauſeth alteration, and alteration heat, and heat drineſs; age followeth immediately, and graineſs.

Q. *Why are gelded beaſts weaker than ſuch as are not gelded?*

A. Becauſe they have leſſer heat, and by that means leſſer force and ſtrength.

Marcus Antonius Zimaras Sanctipertius his Problems.

I. *WHy is it eſteemed in the judgment of the moſt wiſe the hardeſt thing to know a mans ſelf?*

Is it becauſe nothing can be known, if its form and perfection cannot be known? to know the form and perfection of a mans ſelf, as it ſeemeth unto the Philoſopher, is a matter hard enough. And a man by the authority of *Plato* either is nothing, or if he be any thing, he is nothing elſe but his ſoul: Or is it becauſe it cannot be done by a reflected action, and to reflect and look unto himſelf, is a token that he is ſeparated by the fleſh. For he who would know himſelf, ſhould be drawn from ſenſible affections: and how hard this is, no man is ignorant. Or is it becauſe a man liveth by underſtanding? but the underſtanding of a man cannot conceive himſelf, but after the underſtanding of ſenſes, which is very hard.

II. *Why was* Socrates *eſteemed the wiſeſt of all* Greece, *by the Oracle*

Oracle of Apollo, *seeing that by the opinion of* Aristotle, *he was conversant and busied only about morality, & nothing about nature?*

Whether is it because it is more expedient for the common commodity and use of men to live well, than to contemplate? Or because it seemeth to *Plato*, that was usually professed of him every where, *I know that one thing, that I know nothing?*

III. *Why do men especially contend and strive in things of wit?*

Is it because they think that other things which are called goods are in the power of another, as the gifts of the body are Natures, and external and worldly goods are subject unto the rule of Fortune? whereof it cometh to pass, that every man can easily suffer himself to be overcome in such things, as things not hapning through his fault or occasion: but they think wit to be in their own power. Or is it because they think that the goods of the mind do excel all other goods, and therefore do think it is a thing most natural to contend for that which is most excellent? Or is it because it is a common disease of all men, as it seemeth unto a certain wise man, That every man doth think himself more learned than he is, and therefore doth desire to perform that which he believeth without study and labour.

IV. *What is the cause that few men take pains in attaining of Sciences, seeing that all men desire to know?*

Whether is it because the gods have put vertue to be gotten with sweat and labour, as *Hesiodus* saith? Or because the pleasures of the body do draw a mans mind from the searching out of the truth? Is it requisite for him who desireth to live in mind, that he think and meditate on the earth of the body, as the divine *Plato* doth think? Or is it because the nature of a man is forced to serve many ways, as it pleaseth *Aristotle*, whereof it falleth out, that when things necessary do fail, the natural desire is not brought into action? For nature of her self is able to contemplate.

V. *Why do men say that Philosophy is naked?*

Is it because truth is naked, and that there needeth no colour of words when we handle a matter of truth? for it belongeth to Sophisters to dispute of terms, when the sincere truth is sought. Or is it because they do not play the Philosopher well, which seek Philosophy for gain and ambition, and not for her

self? or is it because he should be void from all worldly affections, who desireth to endeavour himself in the study of Philosophy: for *Aristotle* doth say, the soul is made wise by rest and quietness. And it were easie for Philosophers to become rich if they would, as appeareth by the example of *Thales*.

VI. *Why do men desire to be had in memory after their death, and therefore some make Pyramides, Statues, Images, and divers other tokens and monuments which they build and leave behind them.*

It is because all things, as seems unto *Aristotle*, do desire to participate of some perpetuity, and divine being, as much as they can; and therefore if they cannot remain in nature and being, yet they endeavour at the last to continue in opinion and conceit of men; or else hath custom brought it in so, to stir up such as come after, to the end they should not degenerate from their Parents.

VII. *What is the cause why mens desires grow without measure about Fortunes goods?*

Is it because natural desires, as *Seneca* saith, have an end, and such desires which proceed of false opinion, have no where to end.

VIII. *Why do Poets always assign and appoint some wise men to be familiar with Princes? as* Homer *doth* Nester *with* Agamemnon, Euripides, Tiresias *with* Creon, Hesiodus, Prometheus *with* Jupiter, *and* Maro, Achates *with* Æneas.

Is it because that by the Law of Nature, as *Plato* doth say, wisdom and power doth direct our actions to one end, and affect the same thing, love it, and seek it.

IX. *Why doth* Homer *when he makes mention of Ambassadors, talk always of the Embassie of a Commander in bare words?*

Is it because it is the duty of Ambassadors to declare the bare will of the Commander, and put his sentence in execution; and therefore it is certain he should add nothing, nor take away nothing? Or else is it because the commandment of him who doth rule, that is of a wise man, is put in good order, and is presumed to be most perfect? And therefore there should be nothing changed, but his Decrees and Constitutions are to be judged absolute and perfect.

X. *Why doth* Aristotle *use exceeding brevity in most hard matters?*

Whether is it becauſe it is the cuſtom of wiſe men to load their words with ſentences: or elſe to the end that he would be obſcure, to fear and keep off rude wits from the reading of his works, as it ſeemeth to the Expoſiters? Or whether is it becauſe that in a hard matter, and in matter of truth many words are ſuſpected, becauſe that truth doth conſiſt in a few words? Or is it becauſe it ſeemeth unto the wiſe man, in many words there is errour often committed?

XI. *Why do famous men in any Science, when they do erre in any matter, erre more dangerouſly than thoſe which are leſs famous?*

Is it becauſe that ſuch, truſting to the skill of their own wit, are drawn far from their ſenſes, and therefore muſt needs be deceived? *Avicen* may ſerve for a proof of this, who, for all his Fame in Philoſophy, ſaid, That a man might naturally be brought forth of the Earth. And that famous great *Averois*, who thought that a Maid might conceive with Child in a Bath, without knowledge of Man.

Out of *ARISTOTLE.*

Q. *Why is a man who is endued with learning, the moſt unjuſt of all living Creatures.*

Whether is it becauſe with his wit and conceit he is much given to pleaſures, and therefore he doth ſeek out greatly, and weigh what felicity is; which no man can obtain but with injury.

XII. *Why do men deſire rather to ſeem, than to be and not ſeem?*

Is it becauſe man only is particular of honour, whereby it cometh to paſs; that every man deſireth to ſeem good, and yet naturally flyeth labour, though we get no vertues but by labour? Or is it becauſe the poverty of a Sophiſter is rather to ſeem, than to be and not ſeem? But there are very few which truly attain unto vertue.

XIII. *Why do ſome in their youth beget Girls, and in their middle age, or when they are old, beget Boys?*

Whether is it becauſe the ſeed waxeth cold in ſuch as uſe the act of carnal copulation too oft? and therefore in their middle when they grow old, not uſing it ſo much, their ſeed is hotter, which is the begetter of Males?

XIV. *Why have Children and Boys pleaſure in the act of Venery, ſeeing they do not caſt forth any ſeed?*

It

It is as the Philosopher saith, because there is a certain tickling and itching in the letting forth of the Spirit of breath, as it is in such as are of age by the casting of seed.

XV. *Why have they the lesser pleasure, which use the act of copulation oft?*

Whether is it because by often using carnal copulation, the spirit and seed doth decrease and wax cold; and therefore the seed is not so itching, nor so tickling, which is the cause of delight, as Philosophers affirm.

XVI. *Why doth immoderate carnal copulation more hurt than immoderate letting of blood?*

Whether is it because the seed is fuller of Spirit and nutriment, better disposed and prepared for the nature of the body than the blood? For as it seemeth unto *Gallen*, the seed is the cause of the substantial parts of the Body, and of it the body doth grow, increase and is nourished. And as he who is hungred, is hurt more by the taking away of Bread, than of Flower; so the body is more weakned by the taking away of seed, than by the evacuation of blood.

XVII. *What is the reason that such as have a very long yard, cannot beget Children?*

Whether is it because the seed its going a long distance, the spirit doth breath out; and therefore is cold and unfit for generation?

XVIII. *Why do such as are corpulent cast forth little seed in the act of copulation, and are often barren?*

Is it because the seed in such passeth into the nourishment of the body? And for the same cause, corpulent Women have but small store of Flowers.

XIX. *Why are women apt to the act of Venery in Summer time, and men in Winter?*

Whether it is as it seemeth unto the Philosopher, because at that time their stones hang downward, and are feebler than in the Winter, seeing it necessary for him who will use carnality to draw them up? or is it because hot natures do become lively; for a man is hot and dry, a woman cold and moist; and therefore in this season the strength of man doth decay, and the strength of women grow stronger and livelier, through the benefit of a contrary quality. And for the same

cause as *Galen* saith, some beasts of a cold nature do almost dye in dens and holes, through the excessive heat of the air? and do receive little nutriture at all, which revive again when heat cometh.

XX. *Why is a man the proudest of all living Creatures?*

Whether is it by reason of his great and strange knowledge; or as the Philosopher saith, all sensible things consist in sense, intelligible in the understanding; what remaineth then that escapeth his knowledge? or his it because he seemeth to be the knot and fastning together of God and the world; for he is in the middle betwixt both? Or is it because he hath rule over all earthly Creatures, and all things seem to be brought to his abitrament? Or shall I answer, That the pride of man doth proceed of the want of knowing of himself? For truly, if he would remember that he is conceived like unto dung and urine, if he would mark how he is brought naked into the world, if he would weigh how he doth lead his life in misery and toil, if he would think deeply how he is bound to die, he would not be proud at all.

XXI. *Why doth man especially understand one thing, and do another?*

Is it because there is the same science of contrary things? or because the office of the mind is to reach unto many things, and the appetite tendeth unto one thing only? And so a man for the most part doth live by understanding, and reason; and beasts are led with appetite, anger and pleasure.

Out of *ARISTOTLE.*

Q. *Why is a man wisest of all living creatures?*

A. Whether it is because he hath a very little head in respect of the propartion of the body, as it seemeth unto the Philosopher in his Problems? Or is it because he is of a most perfect nature, and therefore the habits of vertues are more excellent in him? Or whether is it because the blood of man is most subtil, and pure, and clean? The blood is the nutriture, and that the last nutriture, and therefore there is great difference, whether is it cold or hot, thin or thick, troubled or clear; or is it by reason that through his own constitution he hath a most perfect sence of feeling, as experience doth shew in men? For because they have soft flesh, they are endued with sharp and quick wit: and they whose flesh and skin is

thicker and groſſer, are dull and ſlow. And therefore the temperance of man ſeemeth moſt fit and apt for prudence and wiſdom. And by that reaſon that in a ſoft body and tender, the firſt and motherly ſpirit of the ſoul is eaſilier infuſed, and doth more willingly and ſpeedily diſcourſe; and contrariwiſe, the hardneſs and thickneſs doth ſtop, and therefore is a hindrance that the pure and clean blood, whereof the ſpirits are ingendred, be not carried from place to place: for unto every man is given a certain portion of ſpirit to work withal.

XXII. *Why are all womens wits unapt in good things, and moſt prompt in naughty things, as* Euripides *ſaith in* Medea?

Whether is it becauſe of a privation which ſeemeth to be coupled and joyned with her nature; for as it doth appear unto a Philoſopher, a woman is a mans hurt, and the condition of a privation is always to go about hurt and intend miſchief.

XXIII. *Why do men ſay, that a womans firſt counſel ſhould be choſen?*

Is it becauſe (as we ſee in things which want reaſon) their actions and motions are guided, and directed to their proper ends by a ſuperiour power? For I think that to be moſt true which is ſaid, that there is providence which doth caſt into an unhoneſt heart, the deſire of honeſty, and in a poor man the deſire of wealth, as far as it is ſufficient. So the underſtanding of a woman, although ſhe underſtand not the reaſon of good and evil, is ſometimes directed by an infallible truth, to take ſome things in hand, but the counſels which they go about, through their own ſearching, are to be left off as weak and ſubject to many errors.

XXIV. *Why do women deſire rather to go trim, and deck themſelves, than men?*

Is it becauſe the nature of women is imperfect, and thereupon they endeavour to ſupply the want of nature with the benefit of art? For by nature, that which is ill-favoured and unſeemly, doth covet and deſire that which is fair and honeſt. Or is it becauſe that wanting the beauty of the mind, they are forced to ſtudy how to trim and deck their bodies.

XXV. *What is the cauſe that a tall man is ſeldom wiſe?*

Is it becauſe the largeneſs of his body doth proceed of exceſs of heat, and abundance of humidity? But wiſe men do

think that the perfection, accomplishment, and goodness of our operation is perfected by drineſs, which doth always go on, and increaſe until it brings us unto our end. For the conſtitution of the body from its firſt beginning, did ſpring from the laſt humidity; but the vehemency and exceſs of heat doth overthrow the judgment and quietneſs of mind.

XXVI. *Why is a multitude of Princes or Rulers naught, as* Homer *ſaith?*

Is it becauſe that if the Government ſhould be turned into tyranny, it is better to be under the yoak of one, than of many? Or becauſe a multitude of Rulers do ſeldom look to the good of the Commonwealth; wherefore it proceedeth, that if once they diſagree, great hurt is like to hang over the Commonalty? It is eaſier for one man to be well given, than many. In the Government of many there wanteth no ſtriſe, debate, and envy: And therefore ſeeing that experience doth teach, that a Kingdom will not receive two, is it moſt truly ſaid of *Ariſtotle*, That a multitude of Rulers are naught, and therefore let there be but one Prince.

XXVII. *Why have Beaſts their hearts in the midſt of their Breaſt, and man declining ſomewhat toward the left ſide?*

Is it becauſe it ſhould moderate the cold of that ſide? for as *Ariſtotle* doth ſay, man only hath the left ſide cold. Or is it as the Phyſicians do ſay, becauſe it ſhould give place unto the Liver which is placed on the right ſide?

XXVIII. *Why doth a woman love that man exceeding well who had her maidenhead?*

Is it becauſe, that as the matter doth covet a form or perfection, ſo doth a woman the Male? or is it by reaſon of ſhamefac'dneſs; for as that divine *Plato* ſaith, ſhamefac'dneſs doth follow love? It is reaſon that ſhe love and eſteem of him who looſed the bond of her credit and ſhame. Or is it becauſe the beginning of great pleaſure doth begin a great alteration in the whole, becauſe the powers of the mind are greatly delighted, and ſtick and reſt immovable in the ſame? And therefore *Heſiod* giveth counſel to marry a maid.

XXIX. *Why are the Nights in the Full-Moon ſomewhat warm, ſeeing that according to the Mathematician the Moon is cold by Night?*

Whether

Whether is it becauſe the opinion of the Peripateticks ought to be preferred, which ſaith that every light doth heat in that reſpect that it is reflected.

XXX. *Why are the nights in Autumn colder than in Spring?*

Is it becauſe the air is very thin; and bodies which are rarified, are very apt to receive heat or cold? as it is eaſily ſeen in water; for water heated doth ſooner freeze than cold water; becauſe it is rarified with the heat.

XXXI. *Why are our bodies ſooner hurt with cold in Autumn than in the Spring?*

Is it becauſe the bodies which are accuſtomed to cold, do in the ſpring time come to heat. And therefore the moving or mutation is natural, and not ſudden. But in Autumn they haſten from heat to cold, not being accuſtomed, and without any mean. And nature doth not endure ſudden change, as *Gallen* ſaith.

XXXII. *Why are men full of hair, prone and apt to the luſt of the fleſh?*

Whether is it becauſe in them is preſumed to be great ſtore of excrements and ſeed, as it ſeemeth unto the Philoſopher.

XXXIII. *What is the reaſon that men which have a ſmall head, are naturally angry and teſty?*

Is it not becauſe that when the head is little, and the brain by conſequence, the heat of the heart cannot be moderated with the heat of the brain as it ought to be? And anger doth proceed of the boiling of the blood about the heart, through the deſire of ſomething which doth grieve and make ſorry.

XXXIV. *Why doth a man hold faſt together and cloſe his fundament after he hath made water.*

Whether is it becauſe the air doth run preſently to fill that which is void, and therefore the parts of the body are altered immediately with the coldneſs of the air, and do quake and tremble?

XXXV. *Why have ſome men died through grief and ſadneſs, and ſome through joy, and more for anger?*

Is it becauſe joy doth cool the very inward guts; grief and ſorrow do ſuffocate and choak the inward parts, and cool the outward, anger doth heat both? whilſt heat doth remain, the life and nature remaineth, becauſe the ſoul is ſaid to be the life and natural heat.

XXXVI *Why doth the voice change in men and women when they begin to have ſeed?*

Is it becauſe heat is the beginning of veins and blood, as *Ariſtotle* ſaith againſt the Phyſitians? and thereupon it ariſeth, that becauſe the change of the excrements of ſeed is made in the higheſt part of the body, the voice as being above, makes it manifeſt. And thereupon it is, that the voices both of men and women do change when they begin to have ſeed.

XXXVII. *What is the reaſon that when a pot full of boiling liquor is ſeething over yet the bottom is cold?*

Is it becauſe the hot vapors aſcend upward? And therefore when the uppermoſt water is hot, the bottom the mean ſpace is cold, by reaſon of the coldneſs of the water adjoyned unto it.

XXXVIII. *Why do we find the grain which we find in the Ants holes, and gathered in Summer-time, gnawn at one end?*

Is it becauſe they are directed of Nature to gnaw and conſume that end where the vertue of ſeeding is, for fear it ſprout again leaſt by the ſprouting and growing they ſhould be deprived of their nutriture belonging neceſſarily unto themſelves?

XXXIX. *Why do children love the mother more fervently than the Fathers?*

Is it becauſe they take great pains with them; or becauſe of the great certainty which they have of themſelves, as *Ariſtotle* ſaith.

XL. *Why is not the Father as well beloved of the Son, as the Son is of the Father?*

Is it as wiſe men ſay, becauſe love goeth not backward, but always forward; becauſe love doth by nature ſerve ſuch a life to continue the kind; where it cometh to paſs, that our natural deſire neglecting things paſt, looketh to things to come. Or is it (as the Philoſ. ſaith) becauſe the Father hath ſomewhat of his in the Son, the Son nothing of his Father?

XLI. *Why do children for the moſt part rather reſemble the Mother, than the Father; ſeeing (as* Ariſtotle *ſaith) the Mother doth not concur actively to the begetting of the Child?*

Whether is it becauſe all ſimilitude and likeneſs in Mankind, and Nature, are vitally contained in the ſeed of the Father? whereby it is for the moſt part the Sun is like neither.

ther, but the Grandfather, or great Grandfather; and ſometimes like none of the Family? or is it becauſe this doth proceed of a ſtrong imagination, for ſuch are wont wonderfully to love their Wives; for as *Avicen* doth affirm, the body is ſomewhat changed by affections which are called *affectus animalis*: for they do print deep impreſſions in natural things, as it doth happen that the Child doth repreſent him whoſe portracture and image was fore-conceived in the act of carnal copulation of the women and of the men. But ſome of the vulgar ſort, who know not the cauſes of things are not content with this Doctrine; but the wiſe agree and conſent unto it. And therefore it cometh alſo to paſs, that the blood runneth and goeth to the external parts in him who caſteth conceits in his mind of red things. And ſo mens teeth are ſet on edge when they ſee another eat ſower things: and when we ſee another diſeaſed and grieved in any part, the ſame part in us doth languiſh and grieve, and often alſo the conſtitution of the body is changed through exceſſive fear.

XLII. *Why are Aſſes more nimble, as the Proverb is, when they are young, than at any other time?*

Whether is it becauſe their nature and conſtitution being melancholy from the beginning, it is requiſite there ſhould be a temperance with the recompence of contrary qualities; for melancholy by nature is cold and dry, but when they are young they are hot and moiſt. This alſo we ſee in melancholy children, the which in their childhood are of great wit, and before it be looked for are of great wiſdom, ſo far forth that you may hope and promiſe any thing of them in time to come; whoſe wit nevertheleſs in progreſs of time, doth decay and fade. Be therefore (ſaith the *Greek*) naught to the end that thou maiſt live; for the nature of ſuch is moſt ſhort.

XLIII. *Why be there no Aſſes in* Pontus *and* Scythia?

Is it becauſe their nature is moſt impatient of cold, as the Philoſopers do ſay?

XLIV. *Why are Clergy-men and women moſt covetous?*

Is it becauſe the habit of vertue is bread of many actions, and therefore ſeeing that Prieſts want wives and children, they are forced no ways to ſpend their goods, and yet are accuſtomed to take and receive, and ſo become covetous? for as the Philo-

ſophes

ſopher doth ſay, ſuch as every mans actions are, ſuch doth he become. The nature of Women (as we have often ſaid) is imperfect, therefore they think it impoſſible fully to ſatisfie themſelves; and therefore they gather together and keep, that by that means they may help their need; and by induſtry and art, they covet to get that which nature does not give them. And for the ſame reaſon (I ſuppoſe) old men give themſelves to covetouſneſs; for wanting & being deſtitute of helps by age and nature, they gape after the goods of fortune, that with them they may reſiſt and oppoſe themſelves againſt all wants.

XLV. *Why do wounds grieve leſs in War than out of War?*

Is it becauſe the powers of the ſoul bend another way? For as the Philoſopher doth ſay, if our mind be ſtrongly fixed on other matters, we do not ſee thoſe things which are before our eyes? or whether is it by reaſon of anger, which as wiſe men ſay, doth heat the internal and external parts? and as *Ariſtotle* affirms, with heat the ſoul works all things? and therefore it hapneth, that the angry man grows cold but ſlowly after his wound, and therefore alſo doth leſs grieve and hate.

XLVI. *Why do we wonder at an eclipſe of the ſun and moon, and not at all at the Generation of plants and beaſts by ſeed?*

Whether is it becauſe our admiration ceaſeth in things which are uſual, and our mind neglecteth to ſearch out the truth in ſuch things. But that which hapneth ſeldom, doth ſtir us up to wonder, and induceth the underſtanding to ſearch out the cauſe of it?

XLVII. *Why doth the head-ach, dulneſs of memory and an evil diſpoſition of imagination, follow the long detaining of the ſeed?*

Whether is it becauſe it doth hinder and make heavy the brain by exceſs of ſeed? Or elſe becauſe the ſeed long kept, getteth ſome venomous quality, and therefore the fume and vapour of it doth hurt the head?

XLVIII. *Why do Prieſts and Monks fear and abhor death more than any men?*

Is it becauſe they are by nature cold and melancholy? Or becauſe they perceive themſelves to periſh utterly? for when they are out of this world, they neither continue in their own nature, nor in poſterity.

XLIX. *Why if trees fall their leaves, and beaſts their hair and*

feathers

feathers, they receive them again? and if a man become bald, his hair cometh no more?

Whether is it becauſe the time of the year doth bring that change of bodies? ſo that in the firſt change there followeth an interchangeable courſe one after another? and beaſts receive again their feathers and hair, and trees their leaves: but baldneſs cometh to a man through age, and nature giveth no coming again to age.

L. *Why doth ſummer end all diſeaſes?*

If force and nature be ſtrong, it ſhall find air moſt fit for reſolutions and digeſtion, and expulſion of ſuperfluities, if weak and overthrown, the heat doth overthrow it more? it doth looſen weak bodies, and therefore there cometh nothing unto the ſick body but death.

LI. *Why if a man put his hands into water in ſummer, is he colder if the water be moved, then when it ſtandeth ſtill?*

Whether is it becauſe the parts of the water which touch his hands, be hot by the heat of his hands? For every agent which doth communicate with the patient in the things whereon he worketh, in doing do ſuffer again; and the water being moved, it is neceſſary that the parts of it which are rarified, be ſcattered abroad, and others more cold ſucceed them.

LII. *Why do ſome which have an evil complexion and conſtitution of body, live longer than ſome others, which are of a ſanguine and better nature?*

Whether is it through the bad government and order? Or becauſe there was ſome hidden cauſe in thoſe diſpoſitions? for as *Averrois* ſaith, the number of the Elements is infinite in works of nature, the which none beſides the Author of nature doth underſtand.

LIII. *What is the cauſe as Phyſitians ſay that the ſuffocation of the Matrix, which happens to women through ſtrife and contentions, is more dangerous than the detaining of the flowers?*

Whether is it becauſe that by how much the more an excrement is perfect, ſo long as it doth continue in its natural diſpoſition, by ſo much the more it is worſe when it is removed from that, and drawn to a contrary quality? As it is ſeen in Vineger, the which is ſharpeſt which is made of the beſt

best Wine. And so it happeneth, that the more men love one the other, the more they hate when the fall to variance and discord.

LIV. *Why doth the land which standeth still, seem to move unto such as sail on the Sea?*

Is it because the nutriment of the sense of seeing is accidentally moved when the Ship is moved, whereby the likeness and similitude of things perceived are received with the moving?

LV. *Why do we love our sight above other senses?*

Whether is it (as *Aristotle* doth say) because it both shews us the difference of things, or because its knowledge is more drawn from material substance? Or is it because the divine force of love is placed in that sense, as *Plato* saith.

LVI. *Why do we not judge a staff to be broken in the water, seeing it doth so appear in the sense of sight?*

Whether is it because we perceive by the sense of feeling and touching, that the sight doth erre? Or is it because we do not judge with the same power as we do imagine with; An argument of this is, because the Sun doth seem to be but a foot round; And by a trick, and moving of the finger, one finger doth seem two, and yet we not yield that they be two.

LVII. *Why do we put our hands over our eyes, when we will see any thing afar off?*

Is it because the light should not be dispersed, and so *Aristotle* saith that those that have their eyes standing out, cannot see far: and contrary, such as have them hollow in their head, can see far, because the moving of the sight is not scattered.

LVIII. *Why can some see the object before their eyes afar off, better than if it be near to the eye?*

Is it because things which may be seen, cannot be seen but by the means of the bright eyes? And weak eyes do want more plenty of light than strong eyes. But the object being put far off from the sense of the sight, in the distance from the thing seen, doth require a greater light than good eyes need; and the further the object is, the more light there is, in the distance betwixt the object and the sight; or else because the motion which proceedeth from an object far distant unto a weak sense is weak, which the sense can well endure; but the motion which is hard by, is strong, which a weak eye

cannot

cannot suffer; which is easily seen in old men, which by reason of their weakness do see afar off, and can read small Letters in the light of the Sun, which notwithstanding cannot hard by them see, nor read at the light of a Candle nor the Moon.

LIX. *Why can some see things hard by them, and cannot see things afar off?*

Is it through the weakness of the sight? For in such the power of seeing is very weak, and not united together, and therefore they had need of a strong moving; as it is also in such as have their eyes standing out, which cannot see far.

LX. *Why do such as would shoot right, wink with one eye?*

Is it because the power of the sight is the more, and better united; and therefore is better to perform this action?

LXI. *Why be such as have been long in the dark, if on a sudden they come into great light, they are half blind?*

Whether is it because nature cannot endure those sudden mutations? Or else because the spirit of the sight is small and weak, and therefore is glad of the like, and is dissolved when the come into the light? Or else it is because of the desire of the light which they wanted along time, they do behold the light too earnestly, and so their sight is weakened, as it happeneth in such as have a long time endured Famine, and therefore eating greedily, do take more than they can digest, and so by that means perish?

LXII. *Why do such as see weakly for the most part write small letters? It is a marvel that such are purblind, or have a weak sight, should do that which doth belong unto such as have a good sight?*

Is it because things hard by, do seem great, and such are wont to write with their eye hard by the paper? Or is it because they write almost winking? for if they should write with their eyes wide open, their sight being dispersed & scattered abroad, would wax dim; and therefore winking they see more quick; & therefore seeing that through their winking their passage of seeing is narrow, they must of necessity make a small Letter.

LXIII. *What is the reason, that if a man will see far in the night, he shall do it better if he bow his head near unto the ground, than if he stand upright?*

Is it because the obscure vapors which make the air dark are thicker

thicker above in the air, than they are near unto the earth, and thereupon do more hinder the sight far off in the air, than near unto the ground: Or is it because the light of the stars being dispersed through the air, causeth a reflection near unto the earth, although weakly; and so by that means doth somewhat the more make light upon the uppermost part of the earth.

LXIV. *What is the cause that if a man have committed any evil fact, he cannot dissemble it in his countenance and eyes? And therefore the Poet doth say, O how hard is it not to bewray a fault with the countenance?*

Is it because the eye is the messenger of the heart, as a glass in the mind wherein all things do shine? or is it because it is the weakest part of the body, and the fullest of passages? and therefore all alteration which beginneth in the heart (which as the Peripatetick do say, is the beginning of all feeling and cogitation) goeth directly unto the Eyes.

LXV. *Why cannot such as gape, or put forth to receive air, hear well?*

Whether is it because the end of the instrument of hearing is ended at some spiritual part, whereby it cometh to pass, that it is shaken also and moved together with that spiritual or aerious instrument, as oft as it doth move the air? For it is moved, when it doth move. Or is it because much breath or air doth outwardly enter in at our ears when we gape, and therefore moving, and sense cannot be perceived? for it doth thrust at the ear. The noise is the air, or some affection of the air, and therefore when the air within the ear is weakned, and the air outwardly doth enter in, of necessity the one doth hinder the other; and that which is within doth beat out and expel that which would come in.

LXVI. *Why can nothing be the cause of its own generation and corruption?*

Is it because the mover must be before the thing moved, and the ingenderer before the thing ingendred, and that it is impossible to be before it self?

LXVII. *Why are womens bodies looser and softer than mens bodies, and lesser? and why do they want hair?*

Is it by reason of their monthly terms? for with them their superfluities go away, whereof hair would grow, and where the

the flesh should be filled, and therefore they are lesser; and therefore all their veins are more hidden than mens veins.

LXVIII. *What is the reason, that when we think upon an horrible thing we are stricken with a fear?*

Is it because the conceit, thinking and understanding of things, have force and vertue? for *Plato* saith, the reasons of things have some affinity with the things themselves. For the image and representation of cold and heat, is such as the nature of the things are, as the Philosopher hath said: or is it because when we comprehend any dreadful matter, the blood runneth to the internal parts, and therefore the external parts are cold, and shake with fear.

LXIX. *Why cannot a company or multitude of women be led under a Captain, without a tumult?*

Is it because they are unconstant by nature; And for the same reason the Philosopher would appoint no Shepherd over Goats, because they are unstable and unconstant by nature: Or is it because a woman is more prating, worse tongued, and more back-biting; also complaining, and less wise, and more lying than a man?

LXX. *Why doth a Raddish Root help digesting, and yet it self remaineth undigested?*

Whether is it because its substance consisteth of divers parts, for there are some thin parts in it, which are fit to digest meat; the which being dissolved, there doth remain some thick and close substance in it, which the heat cannot digest.

LXXI. *Why do such as cleave wood, cleave it easier in length than overthwart?*

Whether is it because in wood there is a grain, if it be cut in length, as it is to follow the hair in cloth, which doth go on in length, whereby in the very cutting, one part draweth another fast by it?

LXXII. *What is the reason, that if a spear be stricken on the end, the sound cometh sooner to one which standeth at the other end, than to one which standeth nearer to him which striketh?*

Whether is it because (as it hath been said) there is a certain long grain in wood directly forward, filled with air; but cross, or on one side there is none? And therefore a beam or spear stricken on the end, the air which hidden receiveth a

sound

found in the aforesaid grain, which serveth for the passage of the air. And therefore seeing the sound cannot go easily out, it is carried unto the ear of him who is opposite unto him, and those passages do not go from side to side; and therefore the sound cannot be distinctly heard.

LXXIII. *Why be there not Famous men in every faculty in our age?*

Is it because the nature of man decayeth in our age? and as *Solinus* saith, Succession being corrupted, the progeny of our age is worse by birth? Or is it because such are not esteemed of Princes; For take away the reward due unto vertue, and no man will imbrace it; Or is it ordained by nature, that men do always complain of the present time?

LXXIV. *Why are flatterers in great credit with Princes?*

Is it as *Plutarch* saith by the authority of *Plato*, because they love themselves? To much immoderate love of themselves, causeth them to admit flatterers, and to give them credit: Or whether is it, as I think, because they want the light of reason? for among birds, some through the corruption of their nature, delight in stinking meat; and whom the day doth blind, the night doth lighten.

LXXV. *Why have Philosophers, for the most part, in these days evil conditions?*

Is it because they are not esteemed of Princes? Or is it because of the Philosophy it self, they are accused of crimes, and think therefore that they receive such a reward, and therefore they are compelled to forsake vertue, and follow vice? Or else deceived through error, they think they have challenged all the garments of Philosophy, when they have snatched to themselves some of her rags; And therefore they are by us rather called Sophisters than Philosophers; for certainly a Philosopher should be of a stout courage in all respects, and in all fortunes; for they reason badly, and therefore they should give themselves unto Philosophy, because they would be honoured of Princes. And their desire is not ruled by nature, but by errors and they are thrust forward with streams of false credulity.

LXXX. *Why do such as are angry wax pale in the beginning, and afterwards red?*

Is

Is it because he is most hot of nature? Or is it because his substance is divine? The part of divine things is to understand and be wise: which could not easily be, if a man had a great massy body; for heavineſs doth make the underſtanding and the ſenſe ſlow.

LXXXIII. *Why is the fleſh neareſt the bone ſweeteſt?*

Whether is it becauſe it receiveth temperature through the quality of the contrary? for the nature of fleſh is hot and moiſt, and the nature of the bone is cold and dry. And therefore betwixt contrary extreames there muſt needs be a mean.

LXXXIV. *Why is it forbidden to talk while we eat?*

Whether is it that before the wezen, by the which we eat and drink, the artery is put by, the which air and breath goeth into the lungs, and this artery is moleſted with meat or drink entring into it? Yea, nature hath provided for this a little flap, which doth cover the artery, the which is opened when we ſpeak. And therefore meat can eaſily get into it, whereof followeth choaking and coughs. Or whether is it becauſe ſpeaking doth hinder the chewing of the meat, and therefore the meat is not well digeſted?

LXXXV. *Why doth wine mingled with water, after a ſort make a man ſooneſt drunk?*

Whether is it becauſe the water doth cauſe the wine to run hither and thither, and penetrate the more? And that is the reaſon that muſt, as *Avicen* doth ſay, doth ſooner make a man drunk than wine; becauſe that the water mixt with it, doth make it penetrate.

LXXXVI. *Why are noble men, and ſuch as are placed in high dignity, troubled with the Gout?*

Is it becauſe they cram divers ſorts of meats, even to the full? And the Phyſitian doth affirm, that there is nothing worſe, then at one time to take divers ſorts of meat, and then to be a long time in eating and drinking of them; for the firſt is half digeſted before the other come, and therefore ſuch as remain long undigeſted, breed raw and naughty humors, which run into the joynts? Or whether is it by reaſon of over much pure Wine, and too much idleneſs, and exerciſes done out of due ſeaſon, or is it through the overmuch uſe of lecchery, which waſteth and killeth digeſtion?

These things are greatly to be feared. *Plutinus* saith, lest we become stocks or bruit beasts: for like unto bruit beasts, they are given unto gluttony and the belly.

LXXXVII. *Why are they taken with sudden death which are loaden with overmuch fat, and especially when they are young?*

Whether is it because their veins be straight, and therefore are stopped with the fat, that the spirits cannot have free course? whereupon the heat which is bred within them doth kill them, because they cannot receive the cooling of the air. And therefore (as the Physitians do say) they would greatly fear lest their veins break, or their natural heat be suffocated.

LXXXVIII. *Why can such be hardly let blood which are very fat, and that with danger?*

Whether is it because they have very slender veins and those hidden? Or else because all fat is without blood, as it seemeth unto the Philosopher.

LXXXIX. *Why* (as Aristotle *doth affirm*) *are the sensible powers in the heart; yet if the hinder parts of the brain be hurt, the memory payeth for it; if the forepart, the imagination; if the middle, the cogitative power?*

Whether is it because the brain is appointed by nature to cool the heat of the heart? Whereof it is, that in divers of its parts, it serveth the powers and instruments in the heart; for every action of the soul doth not proceed from one measure of heat.

XC. *Why doth it happen for the most part, that children which are not lawfully begotten, are whiter, and subtiler, and liker unto the parents then others?*

Whether is it because the powers of the mind of the parents are very vehemently bent in the act of carnal copulation? Such do love exceedingly, and therefore seeing that their affections be not distracted, the child by nature shall not vary from them. And this is most true when they go together with tranquility of mind: for if it be with fear or grief, the children be unlike.

XCI. *What is the reason, seeing death is by nature, yet it is more terrible unto men than unto all other living creatures?*

Whether is it because the nature of man, as the Philosopher saith, hath purchased the mean, not only of living, but also

of well living? For mankind only is partaker of ſupernatural things: other living creatures have regard unto that only which they ſee, wherein as *Pliny* doth ſay the goodneſs of nature doth ſuffice, which is to be preferred to all other things: and therefore they think not of glory, wealth, ambition, nor of death. Wherefore ſeeing that man is deprived of a more noble life when he dieth, death is unto him above all other moſt grievous. Or is it becauſe other living creatures regard only things preſent, and man only foreſeeth things to come?

CXII. *Why if death come by nature, is it judged the laſt of all terrible things?*

Whether is it, as it ſeemeth unto the Philoſopher, becauſe it is the laſt, and that nothing elſe doth ſeem good or bad unto mortal men? Or is it becauſe we inveigh againſt nature, who is the beginning of neceſſity, and not the nature of the form or the end from which that which is good is derived, which all things do deſire? Or peradventure doth death ſeem the moſt terrible of all things, becauſe they mean ſo to live, that they thought to be immortal? Or doth it ſtrike a fear onely unto them which live a naughty life? For unto ſuch as live a vertuous life, death is not grievous, as the Poet ſaith, Death is the end of a Priſon obſcure. Or be they grieved, becauſe they are ſeized on with a violent and untimely death? For ſuch as die when they come unto old age, do for the moſt part dye without fear and grief; for truly nature is as a candle ready to be put out. And as *Plato* doth ſay, of all ſorts of death that which by nature doth come, is moſt light, which happeneth rather with pleaſure then dolour.

XCIII. *Why, ſeeing that a man is the end of nature, is he of ſo ſhort life in reſpect of other living things, as Poets do complain by the example of the Crow?*

Whether is it becauſe that thoſe our makers conſulting of our kind, the perfection of frail things is not meaſured at all by continuance of time, as the Philoſopher ſaith? It is far better to be very joyful for a ſhort ſpace, than a long time meanly or lightly glad. Or whether is it becauſe that nature of things poſſible doth always make that which is beſt? And it could not be that the conſtitution of mans body could be

convenient and fit for long continuance, and the operations of the ſoul. For by the Authority of the wiſe, there is required another temperature; firſt for life, and then for the works of life. Whether ſhould they make us of a long life, and the worſe? or of a ſhorter, and the better? It ſeemeth good unto them (ſaith *Plato*) to prefer a ſhort life and a good, before a long life and a bad.

XCIV. *Why did nature bring forth men naked, and without defence?*

Is it becauſe nature doth make nothing without reaſon, or in vain? ſeeing that a man is moſt wiſe, he can uſe many inſtruments to help himſelf withal. The hand is not one inſtrument, but many. And therefore they think amiſs, as the Philoſopher affirmeth, which ſaith that a man is the nobleſt of all creatures, and yet in worſe caſe than all, becauſe he is naked and weaponleſs: for other creatures keep their common help, and cannot change it by any means, but man can change his weapon at his pleaſure; for the hand is a hoof, and horn, and ſpear, and ſword, and every other kind of weapon. Seeing then that a man is endued with underſtanding, and hath a hand given him by nature, he cannot complain of his nakedneſs and condition. Whether was the excellency of the ſubſtance of which mankind was made, fit and convenient for horns, and ſuch like?

XCV *Why is wine put in a veſſel of water mingled with Salt-petre, very cold?*

Becauſe Salt-petre is preſently *actu* cold, though it have power to be hot; and the water mingled with it is colder then the wine. Now a thing which is more cold, doth make a thing leſs cold more cold than it was; and therefore the wine put into ſuch a veſſel is cooled the better. I have ſometimes anſwered, that it proceedeth of the *Antiperiſtaſis*, that is, by a repulſion, whereby heat or cold is made ſtrong, and very contrary by its contrary: but Salt-petre is not hot *actu*, but in *potentia*; and therefore having power only to be hot; and is not hot indeed, it cannot work by that contrariety; for it is *actu* cold, as the feeling can judge.

XCVI. *Why hath Philoſophy ſeemed a wonderful and divine thing unto ſome?*

Whe-

Whether is it because that as a medicine is the perfection of the body, so Philosphy is the perfection of the soul, as *Themistius* saith? Or is it because the body of Phylosophy doth encrease and further us in our duty towards God, and make our zeal more fervent? For those things being perfectly known which God hath done, he turneth all mens hearts and minds to praise and admire him: this admiration Charity, Faith and Hope do follow. Or whether is it because it doth breed great pleasures and delights through the certainty and sincereness of it? Or because it doth make us like unto God?

XCVII. *Why do Tyrants hate learned men?*

Is it by reason of the unlikelines of manners? for so it hath always been, that wisdom hath been injured by evil manners. Or do they fear lest they should breed sedition and tumults in their Cities where their doctrine had Authority? Or because they do tax and reprehend their conditions? For as *Plato* doth say, Poets have great force and skill either to praise or dispraise; and every man that hath a care of his fame, should take heed how he offend a Poet.

ALEXANDER APHRODISEUS.

His Problems.

WHy *did* Homer *call man* Polycrotaphus, *of the hoarines of the temples?*

Because that for the most part their grey hairs begin; because the forepart of the head hath more moistnes and flegm in it than the hinder.

II. *Why is only the fore-part of the head bald?*

Because it is loose and soft. And therefore seeing the hair doth want nourishment, by reason of natural drineſs, it easily falls in those parts it doth not stick as it doth behind, where the head is moist and thicker.

III. *Whereof doth baldnes proceed?*

Baldnes proceedeth of drineſs; and therefore such as have curled hair, are soonest bald, by reason of the drineſs of their head, and are gray headed very late by reason of the drineſs which consumeth the superfluities of flegm: they

are watchful above others, because sleep cometh of humidity Children do shew this, because they are most moist and sleepy, and full of excrements. Such as have softer hair, as such be which have a moist head, are of a contrary disposition; for they are very seldom or never bald. And sometimes baldness happeneth by some effect of the kind or stock, as the gout, and some other diseases: such are sooner bald, and are sleepy, and have much superfluity. The hoary hairs be whitest, because they follow the colour of flegm from whence they proceed. They be sometimes almost yellowish, when the flegm is mingled with burnt choler.

IV. *Why are cold men full of excrements and watchful?*

They are full of excrements, because they are cold and weak by nature, and therefore digest badly, and so gather many excrements by the pores and open passages of the body. And seeing they be dry, they are also waking and watchful; and also because their bodies be hard and stiff. And children notwithstanding the interlacing of their pores, and soundness of their bodies, are moist.

V. *Why have Children which are moist by nature, and full of excrements, no hoary hairs?*

Because they are moist and hot, and flegm is moist and cold, and have the fore-part of the head as it were fleshy and thin, whereby superfluities are voided; and that with age doth grow hard, and bony and thick; and therefore nature doth afterwards give it seams, by which superfluous vapors should breath out and evaporate.

VI. *Why do women and gelded men grow hoary and gray?*

Women, because they are cold by nature, and have small exercise, do gather many superfluities, and especially then when their flowers cease. And gelded men, because they yield no seed, but do yield superfluity which should breed seed, the which with the blood doth spread it self over all the body, and that hath the nature of flegm.

VII. *But why do they want hair?*

Women, because they be cold, and have thick passages in their bodies; for cold doth thicken, and therefore there is no way by which hair should pass. Gelded men, because they are moist, and above measure full of excrements: and

therefore as one herb can grow in such moist places, so neither in dry and stony; whereupon baldness doth follow.

VIII. *Why are gelded men for the most part crooked legged?*

By reason of their superfluous humidity; they have soft and wet bodies, and therefore weak; and therefore seeing the things cannot bear the burthen of all the body, they are wreathed and crooked, as a bulrush doth bend if a weight be put on it; for that which is hard and dry, is strong, and can resist; and that which is soft and moist is weak, and cannot resist. This is declared by wood, and oziers, and also men. Also with baths and drink men are much weakned, and with a moderate diet are dried, and become stronger unto any action. Whereof it ariseth that gelded men are after a sort women, and weak, and given to wine and drunkenness and full of flegm: for being cold, they covet to induce the contrary quality; and Wine by nature is hot. The Ethiopians being of a drier nature, have curled hair, and are lean and strong to work.

IX. *But why have they a sharp shril voice?*

Again, abundance of humidity filling up the artery, doth make it strain; therefore the breath going by a narrow passage, doth cause a sharpness in the voice. It is plain that they abound in humidity, because they be light, and their paps grow great, like unto women, and have swelling eye-lids, and have soft white hair.

X. *Why do some gelded men after a sort covet Women, and sometime love the act of Venery?*

Because that some are imperfect gelded men, and some have a hot liver, and have large vessels and conduits of seed, and therefore imagine the use of carnal copulation. They cannot perform that which they desire, because their privities want livelinesse; for that spirit which doth puff them up doth always fail, and is weak; that spirit rising of the seed, through the passages of the seed, is carried from those parts which are about the loins. But in children, those conduits of the seed are stopped up.

XI. *Why seeing there be three simple uniform humors, yet they do not breed three simple diseases, but more?*

There are double in every one, continual or whole, and

broken; for the differences of diseases do not proceed only of the humors, but also of the places: A hot, thin and sharp humor doth breed a sharp and short, and a hot feaver; a cold and a thick humor, a long and dull one. So of wood, that which is hot and dry, as Bays, Olive-trees, causeth a great flame, and is quickly burned; green wet wood makes a small smoaky fire, and is long a burning.

Again, if the place be large and spacious, it doth sooner, and that greatly inflame the humor, because when it is heaped up together, then it being once full rotten, is put on fire. But if the place be narrow and small, seeing it cannot contain all the humor but by peace-meal, and therefore cannot ripen all together, it will stir up the small feaver, but such a one as shall burn long. Put then the nature of the humor unto the place, so shalt thou find all the differences of agues, which rise of the corruption of the humors. If yellow choler doth putrifie in great receptacles, as the veins and arteries, seeing it is hot, it doth kindle a most sharp, hot and short ague, which is called a burning or heat. But if cold flegm doth putrifie in the small veins and arteries which are about the flesh, it doth cause a long and langnishing ague, which they call a Quotidian. But if yellow choler do corrupt in small receptacles, it doth cause a small and short ague; but yet sometime longer then a heat, which we call a Tertian or sharp ague. But if flegm doth putrifie in great places, it will cause a shorter ague then a Quotidian. And likewise black choler, if it putrifie in great veins, because it is burned almost all at once, causeth a short ague by fourths; if in small, it breedeth a long Quartan: for there do concur a cold and a thick humor not fit for alteration, and a narrow place, which will not suffer all the melancholy and anger to be consumed at once.

XII. *Why do some when they are ashamed, sweat under the arm-pits?*

Because the pores are thin in that place: nature when any thing is worthy of reverence and honor, doth flee with the blood into the veins and arteries, and they being full to distil, as it doth happen in such as are merry, being their body is thin, especially the arm-pits.

XIII.

XIII. *Why do ſuch as are afraid wax pale?*

Becauſe our nature and that power which hath a care of our body, will ſuffer nothing done externally unto us. And as we do run within dore to keep our ſelves from danger; ſo nature looking unto her ſafety, conveyeth her ſelf into the body as much as ſhe can, and carrieth her blood with her (which ſhe hath for her nouriſhment and waggon) and that blood alſo which is beſt, and that is the blood which doth die our skin with a red purple colour.

XIV. *But why do they tremble alſo?*

Becauſe the *virtus animalis*, that is, certain ſpirits which ariſe about the heart, with the conſent of nature, do forſake their ſinews which before they kept, and they be it which keep the body from trembling; whereupon it ariſeth that ſuch are looſe in the belly, and unawares do make water. For thoſe muſcles and ſinews which do ſtop the courſe of excrements, being become weak, then give leave for ſuperfluities to paſs.

XV. *Why do ſuch as are aſhamed wax red?*

Becauſe nature of her ſelf, as it were with a certain conſcience, like unto a noble Virgin, reverencing that which is worthy of honour, moderately doth draw her ſelf into the ſecreteſt parts of the body, whereby the blood is moved and poured abroad, and therefore the skin is died with the colour of blood: Others ſay, that the blood is caſt over them by nature like unto a vail, as we (as it were admoniſhed by nature) do put our hand before our face.

XVI. *Why are ſome dead with fear?*

Becauſe the natural power fleeing above meaſure, and retiring it ſelf with the blood into the inward parts of the body, doth choak and put out that natural ſivelihood which is bred neer the heart, and therefore doth bring death. By the ſame reaſon when much oyl is poured on a ſudden into the flame of a lamp, it doth put out the flame; The blood which is in the heart, is compared unto the flame of a candle or lamp. Some for the ſame cauſe have died with grief; as fire covered with a cover, is put out; ſo the inward motion of the natural heat is reſolved.

XVII. *Why are ſome overcome and diſmayed with drunkenneſs?*

Becauſe abundance of wine doth ſuffocate and choak with

its

its heat our natural and lively vertue. And it happeneth chiefly unto those whose natural heat is weak and small. That which is strong can much resist, and in space of time can overcome and digest the abundance, as a great flame can endure much oyl to be poured on it.

XVIII. *Why do old men shake and tremble?*

Because the sinews of their natural vertue and force, and the muscles of the parts of the body, when they receive not sufficient motive vertue, do not endeavour to bear the burthen of the body. The shaking is, because the weight of the body draweth some part of the body downward; and another power which is called *Animalis*, upward: when this is done without intermission, and one after another, it causeth quaking; then cometh in bowing and stooping to the ground and so instead of a rafter to uphold the building, they use the help of a staff, and for the same cause they void their excrements and urine on a sudden.

XIX. *Why do not Pepper and Mustard-seed heat the belly, if they be swallowed whole, but if they be broken they do?*

Because those things which have their qualities in power only, and not in action, want some external help to bring their vertue and power into action; and therefore being bruised and made small, and entring into the passages of the body, do work their effect through their inherent heat. And the like is of other qualities. There be some things which have their qualities in action, as the water Ptisan and Milk, which are to be drunk presently; they are moist and cold, and want no other external help to cool and moisten, but do work immediately. Likewise the salt and the earth, both virtually and presently, and in the sight are dry. Lin-seed and bread are dry in imagination and sight, but moist in vertue and act. The sea also, and brine and pickle, and *aqua vitæ* are moist in imagination and sight, but are dry in vertue and action.

XX. *Why do some see nothing in the night, and see in the day?*

Because they have a thick spirit of seeing, and white cannot pierce the air unto the thing which is seen and in the night groweth more thick, because it is made more cold with the absence of the Sun. Or else, as others do say, because that in the day time it is made fine and attenuated with the

the pure and hot air, and is thickned in the night. The contrary unto this doth happen in a Cat and an Owl; they see nothing in the day, and see very well in the night; for they have a very clear and thin sight, the which when it doth somewhat thicken in the night time, is most fit to receive its object in the day time; and in a clear light, being exceeding attenuated and made thin, is resolved and scattered. Whereupon Lions, which are almost of the like quality, cannot go in the Sun; and if they see fire in the day time, they flee from it. A man may see the ball of their eye very bright, and they have the moist of their eyes very cleer.

XXI. *Why doth a sudden vehement joy somewhat dismay a man and astonish him?*

Because when the vital vertue, and inward natural heat is immoderately carried to the outward parts, it is cast out and resolved: and therefore such sweat and grow red, because the blood is present. The natural heat and fire, both by reason of its heat, and also because it is out of its place, moves upward, and then for desire of food and nutriture downward again. And when one of these movings do perish and fail, the man perisheth and faileth also.

XXII. *Why do such as are in grief, and in love, and in anger, sigh very often?*

Because that the mind of such as are grieved is turned into the cause of grief and sorrow; and the mind of such as covet, to that which they do covet; and the mind of the angry, unto that which causeth the anger; then the mind being intentive upon that whither she moveth, doth after a sort neglect and forget to give motive vertue and power unto the muscles of the breast; therefore the heart not receiving air by the opening of the breast, and by consequence neither blowing nor cooling, nor yet casting forth by shutting and closing, and sighing, superfluities which are bred of the adustion of blood, whilst it doth fear suffocation; the heart (I say) doth force the mind; and giving warning that it would give more motion to the muscles, and cause greater breathing in and out; and that he would take in more store of cold air; and thrust out more excrements; and that by often

small

ſmall breathings he would performe, that that one great one doth effect. And therefore men of old time called the word *ſuſpiro*, ſighing, of the ſtraitneſs of the breaſt. They ſigh long and often, becauſe the mind is always upon that which cauſeth the paſſion; nature doth force the ſoul to ſend in by the heart more motive vertue to the muſcles of the breaſt. It is moſt evident, that we do breath in and out by the arteries. Under the name of Pulſe, the opening and ſhutting, the receiving and caſting out breath is comprehended.

XXIII. *Why is a ſauſage hardly digeſted?*

Becauſe that through its lightneſs it doth ſwim in the belly above the moiſt meat, and doth not conjoyn with that meat where concoction is made, but ſwimming at the gizzard, where appetite is, and not digeſtion. If you caſt it into the water out of a mans body, it will not ſink, but ſwim above the water. For whilſt meat is minced in it, it receiveth a light air which cauſeth it to ſwim above moiſt things; and therefore it is limber and flaggy, becauſe it is participant of air.

XXIV. *Why do we make hot water before we go into the bath, and after that we have been long in the bath, our urine is cold?*

And this is ſo in comparing it to ſome other. Urine is of a lukewarm quality, and moderately hot; therefore out of the bath becauſe our body is cold, the Urine we make, is as it were in compariſon hot: yet in the bath, becauſe the body is much hotter than the urine, therefore the urine doth ſeem cold, though it be hot after a ſort. The which doth appear by that, that he who goeth into the bath to get heat, if he only go into hot water, it ſeemeth very hot; but if already heated to go into it, it doth not ſeem ſo hot.

XXV. *Why do we find ſweet freſh water when we dig near the Sea?*

Becauſe that in the Sea that water which is thinneſt and pureſt, is freſh; that which is thick, is ſalt; the thin water therefore which runneth through the paſſages of the earth, is hidden in the earth, the which we find, when we dig it is freſh, becauſe that in the winter it is drawn up into the air, the thick and dried water doth become ſalt, but in the ſea, ſhores, becauſe the paſſages be broad and wide, ſalt water is found.

XXVI. *Why is Well-water warm in winter, and cold in ſummer?*

Becauſe

Because every thing doth flee from its contrary, as from an enemy. It is manifest that cold is contrary unto heat, and doth destroy it: and therefore because in summer heat doth occupy the air, the cold doth flee into the bowels of the earth, and therefore causeth the water to become cold. But in the winter, because the cold hath greater sway in the air than the heat, the heat fleeth to the same place, and so doth heat the water. For it is against the law of nature, that contraries should dwell together in the same place and time.

XXVII. *Why are men of small stature commonly wiser then tha tall?*

Because in small men the soul is well joyned and compacted together in the whole body: in tall men it is extended in length. And therefore *Homer* doth describe *Ulysses* to be short and wise, and *Ajax* tall and a fool.

XXVIII. *Why do we cast water in a mans face when he doth swoon, to make him come to himself again?*

Because that through the coldness of the water, the heat may repair to the heat to give strength.

XXIX. *Why do many fools beget wise and strong children?*

Because fools when they are in the act of copulation, yield very much unto pleasure, and have their mind drowned in the body; whereby it cometh to pass, that their seed being participant of great vertue, as well reasonable as natural, doth cause such as are begotten to be wiser. But it happeneth other wise unto such as are wise and learned: for their seed wanteth much natural vertue, and the force of wisdom maketh them to think on some external cares, which weakeneth their intention in the act of Venery.

XXX. *Why doth not the dung of wild beasts stink so much as the excrements of men?*

Because they use dry and superfluous meats, and have a great exercise; yea, the dung of some beasts is of a good savour. But of all other, the dung of a man doth savor worst, because men do use many moist meats out of season, and more than is needful. Also they are less hot than other living creatures, and not so much exercised; and therefore seeing that it is not full digested and evaporated by reason of the abundance, but doth corrupt, therefore it is of a bad savour.

XXXI.

XXXI. *Why doth mustard, and such like sharp things blister and exulcerate the skin, if it be put on it, and when it is swallowed, doth not exulcerate the belly?*

Because they are dissolved with moisture of the body, and because they are changed and digested before they work; and upon the skin which is thin, they have more time to work.

XXXII. *Why doth barly bran, seeing that it is cold, dissolve flegm?*

Seeing all cold doth make thick and hinder resolution: Truly I think, not because it doth cool, therefore it doth loose and dissolve; but because it doth cast out, it hath a vertue of dividing and expelling humors. And there are divers such kinds which work contrary unto themselves accidentally and by chance, not principally; as the nature of Bees, which are hot, doth weaken an ague, not because they are hot; for the like doth increase his like: but because they do expel naughty humors from the veins, and do provoke urine. So *Flowers-de luce* and Hysop are good for the Plurisie; although they be hot, yet they do cut those humors which breed betwixt the skin, and which gird the side. So the disease which is called *Tetanus*, is cured with hot water poured on it, which is bred of cold humors: it doth heal it, not principally, and of its own nature, but because it is heated.

XXXIII. *Why do some men puff and blow when they make water?*

Because the Bladder when it is full of water, doth swell, and straiten the gut which is called the right gut; and when it is emptied, a wind which is in the gut desireth passage out; some think that there is an agreeing of the parts in avoiding of the urine.

XXXIV. *Why do some men gape when they see other men gape?*

Because the nature of living creatures, and especially of such as want reason, hath a likeness of consent and affections: and therefore when one Ass pisseth, the others do stale likewise.

XXXV. *Why doth one which is blear-eyed, infect one which is whole, and yet he which is whole, cannot heal the blear-eyed?*

Because the eyes are soft and moist, and exposed unto affection; also health receives an alteration of a small cause, and

 sickness

ſickneſs of a great and vehement; and that which is in a mean, is eaſier changed of that which is vehement, than contrariwiſe the vehement and great of the temperate and mean. And therefore bleerneſs being a vehement and great diſeaſe, doth eaſily turn health, which is a temperate and moderate ſtate of the body.

XXXVI. *Why do money and an apple ſeem greater in the water then they be?*

Becauſe the water doth deceive the ſight, and the water about them maketh them ſeem of one colour: So the Sun, and the Moon, and the Planets, when they are ſeen neer unto the point of their riſing or falling, ſeem to be of a greater bigneſs than at other times: for they alter the air about them with their quality.

XXXVII. *Why when a man doth give a blow with a ſtaff far off, ſee we the blow preſently, but we hear the ſound after, although the ſound and the blow be together?*

Becauſe we have a ſharper and a quicker ſight than hearing; and therefore the ſight doth anticipate the ſtrokes; and the hearing, which is groſſer, doth hear the ſound ſlower. And by the ſame reaſon we may reſolve the doubt of thundering and lightning; for we ſee the lightning before we hear the thundering, although the thunder be firſt, or at the laſt together with the lightning, and yet the ſight being more ſubtil than the hearing, doth ſee the lightning, before the ear doth hear the thunder.

XXXVIII. *What is the reaſon, ſeeing we are naked on our face, and clothed over all the body, yet we can endure cold better on our face than on our body?*

Uſe is the cauſe of it.

XXXIX. *What is the reaſon that yellow choler, which all a mans life time is contained in a place which is called the bladder of choler doth not eat out the ſame bladder, ſeeing that it is ſubject to many alterations; and yet if it fall into the tooth but a ſmall time, which is a body which cannot eaſily ſuffer, it will preſently eat it out?*

Becauſe nature hath ſo wrought, that it ſhould only remain in that body and not hurt it. The name of nature is a greater remedy againſt grief, as by many examples it can be proved. The infant is in the womb of the mother nine moneths, and

giveth no grief of heat unto her; but if a light wind ſhould breed there, it would preſently cauſe a ſharp diſeaſe. The rough artery is only a receptacle of wind; but if a crum ſhould go amiſs in it, it cauſeth either choaking or a vehement cough: which could not be ſo, if nature had not ſo preſcribed.

XL. *Why do ſome men go into a bath athirſt, and come out without thirſt? and ſome contrariwiſe go in a thirſt, and come out athirſt?*

Such as are dry do wax moiſt in the bath, and quench their thirſt; for this cometh of drineſs. But thoſe which are moiſt and not thirſty, if they ſtay not long in a hot air, are athirſt, becauſe their moiſture is diſſolved and ſpent with ſwear.

XLI. *Why do ſome belch unſavorily after the eating of a Raddiſh, and ſome not?*

They whoſe ſtomach and belly doth not abound with naughty and ſuperfluous humors tending unto flegm, they have a ſweet breath: but they whoſe ſtomach doth abound, they have an unſavoury breath. A Raddiſh is hot, and doth cut and attenuate the groſſneſs of humors, and doth ſtir up a wind of the humors, the which it doth caſt out by belching; ſo dirt which is not ſtirred, doth not ſavour at all; but if it be ſtirred, yieldeth a ſtrong ſtench. Thoſe which think that a Raddiſh is of a ſtinking quality of it ſelf becauſe it doth ſtink out of the body if it be long kept, without doubt are deceived: for all men which eat of them, would have unſavory breaths if it were ſo?

XLII. *Why in every great cold do the fingers and ſuperficial parts of the body wax black and decay?*

Becauſe extream cold doth drive in the natural heat into the body, and ſo the outward ſide of the body doth firſt grow wan, then black, and almoſt like a corpſe. They do fail and decay, becauſe that nature being intentive in the other parts of the body, doth joyn unto it ſelf, that which is hot, and doth drive away, and caſt out that which is decayed and naught. The ſuperficial parts are altered, becauſe they be not very fleſhy, nor very hot: for in trees, thoſe leaves fall ſooneſt in the winter, which are leaſt hot in nature, and there-

fore

fore are weaker and thinner. Thoſe which ſay that the natural heat doth preſently, in the beginning, flee from the cold, as it were from an adverſary, into the internal parts of the body, and then gather is ſelf again, and ſtrengthen it ſelf, and as it were with a ſupply help thoſe parts which are altered; and either becauſe it was on a ſudden, or becauſe great ſtore of heat doth run back again, and ſo burn the outmoſt parts of the body, becauſe that ſtaying there is much of it gathered together. Thoſe, I ſay, without all doubt do think amiſs which ſay this.

XLIII. *Why are ſuch in great pain, which being very cold, do heat their fingers ends, or outermoſt parts of the body?*

By reaſon of the ſudden change of quality, much cold doth change into much heat. Whatſoever is ſuddenly done, doth bring grief to nature. Whatſoever is ſuddenly agreeing unto nature doth delight nature; for mans nature doth conſiſt much in the manner of his diſpoſition.

XLIV. *Why do ſuch as eat pepper or great morſels of bread, yex?*

There is a proportion in them with thoſe things which do outwardly overcharge us, or cauſe us to have a pain. Pepper and choler hath a proportion with thorns; but flegm and bread hath a heavy ſtone. Such as have a ſtomach not full of ſuperfluities, not hot and ſenſible, they are quickly bitten with a ſharpneſs of Pepper; they do ſtir the ſtomach to avoid and caſt out that which grieveth, and ſo do yex. But ſuch as have a cold ſtomach, and full of flegm, and feed not ſo well, they do not yex ſo ſoon. The like hath hapned unto them, which ſwallowing great gobbets of bread, the ſtomach is oppreſſed with the abundance and greatneſs of bread: And nature doth not ſuffer her parts to be idle, when ſhe feeleth any thing that doth hurt her; and therefore Pepper with his biting quality, which hath a proportion with yellow choler, or flegm oppreſſing within, do cauſe yexing.

XLV. *Why do ſuch pains as be in the nails grievouſly torment us?*

Becauſe that the ſinews which are in the fingers, with a peculiar kind of ſuperfluity do breed in the nails; as the teeth are in the gums. Therefore when the ſenſible vertue of the

sinews goeth to the extream parts, and is there gathered together, like water flowing into a valley; without all doubt the greater alteration is, the greater grief is felt.

XLVI. *Why doth a great deal of bread devoured hastily by slaying for breathing, drive away the yex?*

Because that pressing the stomach, and driving into a narrow room, it causeth that the meat which is hardned in it, be pressed out into the belly; and the stomach being discharged doth stay the yex.

XLVII. *Why do such as yex, give up yexing, when they hear of any sorrowful matter?*

Because they are intentive upon that sorrowful news is brought, and therefore neglect to move their breast. And again, seeing we do then hold our breath, and so cause it to grow great in us, it doth stay the yex.

XLVIII. *Why do pictures, to them which are near them, shew their colours plain, and to those which stand afar off, shew some hollow, and some bending and hanging?*

Because the force of seeing is dissolved and stretched in a long distance, and therefore we cannot see exactly the skill of colours, but do see the white colours bending, and the black hollow. For white doth shine outwardly, and moveth it self unto that which is bright; but black, as being dark, inwardly.

XLIX. *Why if cold water be an enemy to the sinews, is not hot water a friend and good? but yet that also is hurtful.*

For if such a thing is hurtful, the contrary is profitable; for contraries cannot work the same way upon the same thing. But in truth, hot as hot in its own nature, is not hurtful unto the sinews, but in that it is hot and moist. Such as have their sinews hurt, the sinews because they are quick of feeling want much fastning and hanging; for they are dry of their own nature: but the moistness which is contrary doth mollifie them, and slacken them, and putrifie them. And so it is plain, that the heat it self is not hurtful by nature; a draught of hot oyl is good, because it hath a binding nature.

L. *Why if apples be naught because they be cold and moist, is not water so too being of the same quality?*

Because the water is more subtil then apples, sooner purged

ged, and therefore it doth not hurt ſo much: yea, it doth ſometimes ſtrengthen the body.

LI. *What is the reaſon that thoſe things which have a hard concoction, and of groſs humor, are more eaſily digeſted, as Beef, than thoſe which are of an eaſier digeſtion, and not of ſo groſs humor, as fiſh?*

Some attribute this unto cuſtom: ſome think the cauſe to be in ſome ſecret hidden quality of nature: ſome ſay that by reaſon of exceeding heat, thoſe meats which are more digeſtive than is requiſite, as being more mutable, are burnt and conſumed through the great force of heat: and thoſe meats which are not apt to digeſt as being hard to be changed, ſeeing they be not much changed, are only digeſted. So ſtraw, as being apt to be altered with great fire, turneth into aſhes preſently, but the like is not in Oak, which is orderly burned.

LII. *Why are ſuch as are ſick in pain, pale outwardly?*

Becauſe the nature, as we have ſaid, doth penetrate even unto the heart, together with the blood. And it is the blood which doth heat the ſuperficial parts, and makes them thin and clear.

LIII. *Why doth cold Wine grow in* Egypt, *which is a hot Countrey?*

For the ſame reaſon. Again the cold doth flee to the roots of the vines, and doth make them cold; for the vines are more apt than other trees to receive alteration.

LIV. *Why doth hot water caſt into a well, cauſe the water to be very cold?*

Becauſe the cold which is in the well, doth reſiſt the heat, and becauſe it is greater than the heat, it doth proſecute the heat by all means, and doth flow into the hot water very much, and ſo makes it cold.

LV. *Why when a ſmall thing doth fly into our eyes, ſhut we the other eye when we put it out?*

Becauſe that the ſpirit of ſeeing cannot go out by the eye which is ſhut; but gathering it ſelf together, goeth with all abundance unto the eye which is open, and doth fill it, and make it ſwell outward, and ſo that is driven out and expelled that is in them.

LVI. *Why do ſuch as are buffetted ſet fire?*

Because that the spirit of seeing being made thin and slender with the blow, doth wax fiery; and so going into the air is seen as it is. The like doth happen when two stones or two pieces of iron are stricken together: for the air between both is greatly rarified and made thin, and becometh fire. The like also doth happen in the clouds.

LVII. *Why is not fire made by striking all stones?*

Because some of them yield too much, and are too light, and as it were full of holes. For all striking of the air doth not make it thin alike; and by reason of its lightness doth flee and enter into every passage, and therefore it is not all stricken at once, nor doth always fire. The like doth happen by striking of wood, and fire is made of the Sun and water; for the broken beams of the Sun against the glass, do wax more and more fiery, and rebound upward again.

LVIII. *Why do such as itch desire hot things?*

Because the flegm, through whose grossness cold and itching do rise, doth dull the feeling of the skin.

LIX. *Why are they also then glad of baths?*

Because heat doth disperse the flegm, and the nails also do dissolve it.

LX. *Why do the shoulders itch much?*

Because they are colder then the fore-parts, and therefore have much flegm in them. And that is the reason that old men, which are cold, are much troubled with the itch.

LXI. *Why is the coming down a ladder more easie than the going up?*

Because that descending, the weight of the body doth of its own nature move downward: in ascending the strength doth labour in lifting upward the weight of the body. So a stone is easier cast downward than upward; for that which is heavy tendeth downward.

LXII. *Why do children cry when they are first born?*

Because that nature and sense do, as it were, wander in a strange Country: for they come out of a warm soft body of the womb, into the cold air. And peradventure also they are afraid of the light.

LXIII. *Why do Bees, Emmets and Flies, and such creatures as are called* Insects, *dye in oyl?*

Because

Becauſe their breathing hole is very narrow, which oyl doth ſtop, and therefore they periſh.

LXV. *Why doth fleſh putrifie in the night under the full moon?*

Becauſe then the air is hot and moiſt, which diſpoſition doth eſpecially further putrefaction: whereof it ariſeth, that if the heat and moiſtneſs be ſmall, concoction is wrought: if great conſuming; if heat prevail, then burning. The Moon alſo hath four diſpoſitions: the middle doth ſeem to be moiſt, and after a ſort hot: the full hot after a manner, and dry: in the wane dry and cold: when ſhe is without light, cold and dry; for ſhe wanteth then the Sun beams.

LXVI. *Why are ſuch pale as are in pain and grief?*

Becauſe that nature remembring that which doth vex her, fleeth with the blood into the inward parts which doth pain the skin; and it happeneth leſs unto thoſe, than to ſuch as fear.

LXVII. *Why are ſuch red as are glad?*

Becauſe nature doth meet that which delighteth, of her own accord, if it be without, as we do our friends and children: The blood doth follow nature, which dieth the fleſh with a red colour. Paleneſs cometh by its contrary unto this.

LXVIII. *What is the reaſon, that in a dead ſleep in the night, when we open our eyes ſuddenly, we ſee light?*

Becauſe that the force and ſpirit being gathered together in ſleeping, and increaſed, do ruſh out thorow the dark in great abundance; and being bright, it ſelf doth ſee like unto the light.

LXIX. *Why do ſuch as are aſhamed caſt down their eyes?*

Becauſe the eyes are the glaſs of the mind: for we ſee the affections of the mind by the eyes; as, grief, anger, ſhame; becauſe the mind cannot bear that which is not worthy of honor, for conſcience ſake it cauſeth the muſcles of the eyes to be caſt down, as it were with hiding it ſelf.

LXX. *Why can the ear endure all moiſtneſs, water excepted?*

Becauſe that the water being cold, is preſently carried unto the ſinews of hearing; and all cold is hurtful unto the ſinews. Again, why before a great wind, are there as it were ſome running ſtars or lightning going before to foretell it, and eſpecially in a dry and clear element? Becauſe that it began

to blow before, and yet it appeared not unto us, because we have gross thick bodies of hard fences, and therefore blow in the upper air which is more thin, and pure, and heavenly, it doth convert into fire, and therefore we see some of its sparkles. When it hath gotten a greater force, it moveth this grosser air which is about the earth, and so is heard, and felt, and perceived?

LXXI. *Why cannot some see very great things afar off, yet see things which are near to them, although they be very small; as such as we call purblind, because they see best winking?*

Truly, I think that the force and spirit of seeing is very thin and pure, and therefore when it goeth far, is dissolved, and cannot reach unto the object which is seen. It doth scarce see things near, by reason of its thinness and pureness. There are some which see very small things afar off, as certain old men: these contrariwise, because they have a thick spirit of seeing, and much it doth move and reach a great distance off, and by that means it is attenuated and made thin, and apt and fit to receive things visible. And so two contraries are dissolved.

LXXII. *Why are Dogs only above all other beasts, timed so together after they couple?*

Because the neck of the matrix hath a narrow passage, and the Dogs yard doth swell in coupling, and the seed is cleaved in them, which happeneth unto them by reason of their dryness; The driness doth straiten the parts, and moisture doth make them thick.

LXXIII. *Why are Dogs only mad in Summer?*

By reason of their dry disposition they are very dry by nature, and most of all in Summer: and therefore when their humidity is heated and dry, they are set on fire, and so they are mad, like unto frantick men. And therefore their foam at the mouth is most dry and venomous; or, is it manifest that it is enflamed either by often breathing, or by fiery eyes, or by gaping of their mouth, which they have always open to take air, or else because their tail groweth crooked with driness, and falleth away. They are most raging which are most dry. Some say, that the Canicular star through its influence doth cause them to go mad.

LXXIV. *Why are they leſs grieved which become blind on a ſudden againſt their will, than they which by Election.*

Becauſe that ſuch that on a ſudden ſuffer it, have their mind turned another way; but thoſe which by choice and election have their mind wholly upon the thing which is out, do know what they ſhall ſuffer, and therefore ſuffer greater torment.

LXXV. *Why do ſuch as carry burthens go ſinging?*

Becauſe the reaſonable ſoul is delighted with muſick, and therefore turned unto it doth feel the leſs weight. And in like manner anſwer, when the queſtion is asked, Why in Funerals Bells, Drums and Flutes are uſed; and why multitudes of men reſort unto ſuch as mourn, or be ſick, and uſe divers ſpeeches unto them; for the mind being occupied and intentive to the words, doth feel the grief leſs, and therefore Comedies and Stage-Plays are invented in times paſt, to withdraw the mind.

LXXVI. *Why do the Ethiopians for the moſt part dye of an ague? and, why are thoſe that are blear-eyed, ulcerated?*

Theſe are hot and dry, and there is a kind of reſolution of Elements in them, and that little humor which is in them being conſumed, it happeneth that the other Elements are diſſolved. The heat goeth away for want of meat, and the cold riſeth up through the abſence of heat. Drineſs doth reign through the conſumption of moiſtneſs; and for that cauſe dead carcaſes are cold and dry. And therefore *Homer* did know that in dead bodies two Elements did fly away, that is the higheſt and thinneſt; and two remained: Theſe went away fire and air, and there remained water and earth, that is, drineſs and coldneſs. They are exulcerated and bliſtered in the bleerneſs of their eyes, becauſe that the blood is made full of choler by the inflamation which doth eat the eyes with its ſharpneſs.

LXXVII. *Why are ſuch always athirſt that have the Dropſie?*

Becauſe the moiſture is ſalt, and paſſeth not away, but doth putrifie and dry the mouth of the ſtomach; and they have ſmall Feavers withal. Further, look how much more the belly is puffed up, ſo much the more the reſt of the body is dryed, ſeeing it is not naturally nouriſhed, and doth wax fee-

bler and feebler: for much of the food turneth into water, and encreaseth the disease.

LXXVIII. *Why do we in the beginning of a banquet, and before we be full, sit close; and before the end of the banquet, we take more room, and think our selves pressed?*

Because that in the beginning all which sit desire, and have an appetite unto the meat, and therefore have an eye unto that which is on the table, and all do fall to it. But after they are well satisfied, one bloweth one way, and an other another, and have no care at all of that which is before them; and by this means after meat we take more room.

LXXIX. *Why in whatsoever place we have hairs, wax they gray, save under the armpits?*

Because that place is hot, because it is thick of arteries, sinews and veins; and is also thin, and therefore doth always void the excrements of flegm, and therefore doth sweat always.

LXXX. *Wherefore if flegm be cold, and thick, and clammy; and likewise black choler cold and thick, but much less than flegm; yet a Quartan Ague is longer than a Quotidian?*

Because that flegm, although it is cold, and much of it, yet it is moist, and moistness is easily altered and changed. Black choler, or melancholy, is cold and dry, and therefore is hardly altered and changed. They deceive therefore with the likeness of cold, and abundance of choler, and do hide some contrary quality. Furthermore, flegm is more agreeable unto nature than melancholy; and therefore when a mans health doth perish with hunger, nature doth turn flegm into nutriture. And therefore when it is Quotidian Ague, she turneth all the profitable flegm into nourishment, and that which is unprofitable putrifieth, and kindleth an Ague.

LXXXI. *Seeing that there are four humours which do sometimes putrifie, wherefore are there but three Agues, and not four?*

Because that the blood naturally is a nutriment of the body, and when it doth abound, it causeth a repletion only. If it be corrupted, it remaineth blood no longer; for being heated, it is changed into yellow flegm. Therefore the other humors abounding breed diseases, and especially about the kin; as, serpentine ulcers and cankers, two kinds of leprosie:

and

and when they be corrupted, they bread Agues.

LXXXII. *What is the reason that the external parts of the bodies of lovers are sometimes cold, sometimes hot?*

Because that when they conceive any grief or dolour against their well-beloved, the natural heat passeth away with the blood into the internal parts of the body; whereof it cometh that the outward parts are cold, and for the same cause they become pale and sad. But when they receive any good hope of their lover, or be greatly angry, then the heat with the blood goeth to the skin, and becometh hot and ruddy. And for the self-same cause, Painters do paint Love to be sometimes sad and quiet, sometimes fleering and laughing; a very boy and child; because that lust is vehement, but dureth not long; the affection in lawful friends is durable, as in fathers towards their children, and wives towards their husbands; but love doth not last. And it happeneth oft among such as are unknown one to the other. The other disposition and affection is firm and stable; and immediately love is vehement and like unto a mad man. They feign love to be a firebrand, and to have wings, because that the minds of lovers are in suspence, and hang doubtfully, and are inconstant like birds: and then their heat burneth their heart with an incessant and vehement care of that which they love. He holdeth a sword in his right hand, and in his left a quiver with many arrows; because that in the beginning love doth arise from one beam and glance of the eye, for he doth see and desire at the same time: and as soon as he doth desire, the lover sendeth continual beams of the eye towards that which he loveth. And those beams are like unto arrows, because the lover doth dart them into the body; they are as arrows in the quiver, because that those which love, sends forth secret beams and glances of the eye. As the wind doth kindle the fire, so custom doth kindle love; for properly love doth not rise of custom; for if it were so, then of necessity custom should always breed love; but the beginning of love is sudden: He is naked, because that desire happeneth without any means; for no man loveth by another, nor privily, nor whom he knoweth not. And therefore Carvers do sometime carve Kings and Gods naked for honors sake, there-

by

by to ſhew that they have no hidden vice lurking in their breaſt, but that their thoughts are open and ſincere. Love is not one, but many, either becauſe there are divers lovers of things (for they love not alike) and *Plato* ſaith, that love is the beaſt with many heads; or elſe becauſe (as the ſame *Plato* ſaith) the ſame love falleth under many lovers. Love hath *Venus* for his Mother; that is, Senſuality and Luſt; and by the image of *Venus* they feign unlawful deſire. Love is ſaid to have been in love with *Erinnis* a Fury of hell, becauſe that many have loved wickedly, and been in thrall to wicked affections: as I have declared in my ſecond book of Allegories, which I made of their feigned ſtories.

LXXXIII. *Woy do ſome die in a Plague, and ſome not?*

This proceedeth of their diſpoſition of body: for if a man have a body full of evil humors, the air which is corrupted doth enter into, and corrupt that little good humor which is left in him, and ſo all the humors being corrupted, he muſt needs periſh. But if a man have not many ſuperfluities, and doth abound with good humors, he is either not at all, or not much offended with the plague. That the diſpoſition of the body is the cauſe of the effect, it doth appear by the example of external things. The Oak is not eaſily ſubject to alteration, nor is it eaſily ſet on fire: Reeds and Ruſhes are much more apt to receive fire, and ſtraw more than they. But if you take wet ſtraw, and green reeds, and very dry oak powdred over with brimſtone, you make that fit to burn which is not fit. By this example you may reſolve another Queſtion, How cometh it to paſs that wearineſs doth rather breed a Quotidian Ague then that which breedeth of putrefaction, or that which is called Habitual; for we ſay, that this doth proceed from the diſpoſition of the body, for he had not any ſuperfluous natural ſpirits or humors. All things which are ſound and ſolid, are dry; and the cauſe is the ſame, why the heat of the Sun doth provoke ſleep in ſome, and in ſome other not; for he in whom there is much flegm, that being diſperſed, doth moiſten the head, and then he is in a ſleep: but ſuch as have dry heads, are kept more awake, becauſe they are made more dry?

LXXXIV. *Why doth the Sun make a man black, and make dirt white; and make wax soft, and dirt hard?*

By reason of the disposition of the substance which doth suffer: All humors, flegm excepted, when they are heated above measure, do seem black about the skin: but dirt being full either of Salt-Peter, or other salt liquor, when the Sun hath consumed its dregs and filth, doth become white. Again, when the Sun hath drawn and stirred up the humidity of wax, it is softned; but in dirt the Sun doth consume the humidity which is very much, and so doth dry it, and make it hard.

LXXXV. *Why do such as are sick of the Jaundies go to stool; and why is the excrements white?*

Because that yellow choler is spread over all their bodies, as their eyes do shew, and their skin: for it doth not flow into the inward parts, as by nature it should, and by that reason their excrements is not coloured, nor doth provoke them to the stool with its sharpness, which in the guts it should do. And therefore Phylick imitating nature as all other arts do, when the Patient is in danger, doth help the part affected.

LXXXVI. *Why have such a very black skin for a time, which have a continual ague, after the time of judgment, which the Physitians do call* Crisis?

That doth happen thorow continual yellow choler, the which being burnt and adust by the rigour of the disease, is turned into black choler. And so in that time of judgment being driven and repulsed by nature to the skin, it doth dye it. As also the skin is white in leprosies: that choler is hardly dissolved, by reason of the thickness of that humor.

LXXXVII. *Why doth black choler, coming unto the paps, or to the shank, work a corrosion, or gnawing, or wasting, and in those which are melancholy, it doth not work the like, although it fly into their brain?*

Because there are many great veins in the paps, by reason of ingendring of milk, and therefore store of that humour doth run thither. And likewise unto the shank, because it goeth downward: but into the brain, because it is above, and also because it hath very small veins, small store of choler doth

doth descend, and which hath only power and force to prick and not to gnaw and eat. Moreover, the brain is cold and moist, whereby it is after a sort contrary to the dispositon of black choler, and doth mollifie it. That therefore which is properly called black choler, doth breed an eating and gnawing canker in the paps; in the shank, a bile or sore hard to be cured, which of eating is called *Nimades*. In the brain it doth breed a mad fierce melancholy; but that whichis not properly black choler, but a melancholy humour, causeth a swelling only, which is like a canker, but doth not gnaw and eat, and doth also breed a quiet and peaceable melancholy.

LXXXVII. *Why do those vessels which by the Greeks are called Bautralia (a kind of vessel or drinking glass with a narrow strait mouth) when they are filled with water make a certain noise proper unto themselves, and thereupon have their names given them, as other feigned names of sounds, as in the water Plotsher, and such like?*

Because that when such a vessel is without water, it is filled with air, which is a most thin body: and therefore when the water is on a sudden poured into it, with its heat it doth follow and beat out the air, which is thin, and excludes it utterly; for they cannot both stay in the glass or vessel until it be full. For the Philosopher doth shew that two bodies cannot at one time possess and occupy the same place. And therefore when the air is on a sudden thrust upward thorow straits, a sound or noise is made of necessity, and that not one but many; for then is, as it were, a fight betwixt both; for the water doth press down the air, and the air lifteth up the water; and although that be done successively, yet there is oftentimes a noise.

LXXXVIII. *What is the reason that when we put our finger on the mouth of a watering pot, the water will not run out of the bottom, and the finger being taken away, it runneth presently?*

Because that when our finger is taken away from the mouth of the pot, the air entring in, doth thrust down the water, which of its own nature doth go downward, and so goeth out at the bottom. And this is the reason of all mechanical engines and instruments made by air and water, as clocks and hour-glasses made by water.

LXXXIX.

LXXXIX. *Why doth wine and water given out of ſeaſon unto the ſick of an ague, cauſe a great diſtemperance of the brain; For theſe two are contrary, for the water is cold, and the wine hot?*

I ſay then, that the wine being apt to aſcend, doth burn the brain at the time that it is diſturbed and diſtempered with the Ague. And we ſee alſo many which are in health, if they uſe much wine, to be ſcarce well in their wits. But water doth ſtop the paſſages of the body, by which the ſpirits (which are the inſtruments of the ſoul) are diſſolved, and ſo cauſe them to become more thick and groſs, and more corrupt and putrified, which breedeth the ague. And oftentimes water being overcome by the ague, becometh its nouriſhment; as we ſee in a Smiths forge; where a little water doth kindle the fire, and make it burn more.

XC. *Why have women, and children, and gelded men ſhrill and loud voices?*

Becauſe through abundance of humidity their artery is not ſtretched wide: And therefore as a ſmall flute or pipe giveth a ſmall ſlender ſound; ſo in the artery in them which is ſtrait and narrow; for it is the property of heat to make wide and looſe; and women and Eunuchs be cold.

XCI. *Why are children ſtricken with a Planet in Summer?*

They are ſick of a weak and lingring ague, and their eyes ſink hollow in their head, and they become weak and feeble, and ſleep very little; and ſome of them have a flux, becauſe children are tender, and eaſily ſuffer, and have great ſtore of flegm in the head, as we have ſaid: And therefore the flegm being overmuch heated with great heats, and alſo putrified, doth inflame and ague, whereupon the griſtles of the brain are ſet on fire, and therefore they ſleep little; and that fire deſcending by the arteries of the heart, and ſetting on fire the lively ſpirits, doth kindle an ague without putrifaction. And ſeeing that much choler ariſeth of an ague, thereby it faleth out, and that the choler gnawing and eating the belly and guts, the flux or running of the belly ariſeth. It is moſt plain, that the cauſe of that alteration is in the brain, becauſe that cooling medicines are applyed unto the head, and ſuch as are good to quench that fire. And ſome of ripe years are ſick of the ſame diſeaſe, that is ſuch as have flegm

and

and choler heaped in their head, which doth putrifie by the very breathing thereof, and after a manner, by the fiery air the ſpirits are ſet on fire.

XCII. *Why are round ulcers hard to be cured?*

Becauſe they breed of ſharp choler, which hath the force of eating and gnawing. And becauſe it doth run dropping and gnawing, it doth make a round ulcer: and for that cauſe it requireth medicaments which dry and burn. And this the Phyſitians do ſpeak. The Natural Philoſophers do ſay, it cometh to paſs, becauſe there is the beginning where the miſchievous impoſthume doth begin: for in a circle there is neither beginning nor end: and when they are burned by the Phyſicians, then they take another ſhape.

XCIII. *Why is honey ſweet unto all men, and yet ſeemeth bitter unto ſuch as have the Jaundies?*

Becauſe they have much bitter choler over all the body, and which aboundeth in the tongue. And therefore it happeneth when they do eat honey, that the humors are ſtirred; and the taſte it ſelf, when it hath felt the bitterneſs of choler, breedeth an imagination that the honey is bitter.

XCIV. *Why have very angry men fiery eyes?*

Becauſe the blood about the heart is fervent, and the ſpirits hot, and therefore the ſpirits being very ſubtil and pure are carried upward, and by the eyes, which are clear, they ſhine, and have bloody vapors aſcending with them; and thereupon their face appeared red; which *Homer* not being ignorant of, ſaith, *and his eyes were like a burning flame.*

XCV. *Why doth water caſt upon ſerpents cauſe them to flee?*

Becauſe they are cold by nature, and dry, and have but little blood, and therefore they flee from exceſſive coldneſs. And that they be of this quality it appeareth, becauſe they ſeek for dens and ſecret places of the earth in Winter, as being warm places: and at Sun ſet, they flee the air, for the part is cold: And again in Summer, becauſe the bowels of the earth are cold, they flee from them, and go into hot places.

XCVI. *Why doth an egg break if it be roaſted, and never break if it be ſod in water?*

Becauſe

Becauſe that when its moiſtneſs cometh near unto the fire, it doth heat overmuch, and is burn'd, and thereby doth breed much wind, the which through the ſtraitneſs of the places doth ſeek a way out, and ſo breaking the ſhell, doth flee out.

The like is in tubs and earthen veſſels, when new wine doth boil in them. Alſo too much flegm doth break the ſhell of an egg in roaſting; which doth happen in earthern pots overmuch heated and burned: and therefore the common people do wet an egg when they purpoſe to roaſt it. Hot water, through its ſoftneſs, doth ſeparate the humidity by little and little, and doth diſſolve it through the thinneſs and paſſages which are in the ſhell.

XCVII. *Why do men in the act of carnal copulation after a ſort wink, and ſuffer ſuch like alteration in the other ſenſes?*

Becauſe they being overcome with the effect of that pleaſure, they do comprehend it the better, as it were winking with their eyes. They are not lifted up, nor do carry the wind abroad into the air with the ſenſes, whereby they could leſs feel thoſe corporal affections.

XCVIII. *Why have ſome medicines of one kind contrary force; as experience doth teach: Maſtick doth expel, diſſolve and alſo knit; Vinegar doth both cool and heat?*

Becauſe there are ſome ſmall inviſible bodies in them, not by confuſion, but by interpoſition. As ſand moiſtned doth clog together, and ſeemeth to be but one ſubſtance of body, yet in truth there are many ſmall bodies in the ſand. If this be ſo, it is not abſurd that contrary qualities and vertues ſhould be hidden in maſtick in divers parts of it, and not confounded with it, becauſe that nature hath given the Law unto thoſe bodies.

XCIX. *Why do our privy members ſwell when we hurt one of our toes?*

Becauſe that nature providing for thoſe things which belong to the body, doth ſpeed to help thoſe parts which are grieved; and becauſe ſhe hath the moſt profitable and nouriſhing of all the humours for her wagon, it is requiſite when ſhe doth deſcend unto the toe, together with the blood, that thoſe veins be filled which are about the privy members

members in those parts which are about those vessels which are called *Adenes* of the Greeks, which are little round kernels. Therefore an immoderate constipation doth cause inflamation and standing up; and that privy member is called *Inguen*, borrowing its denomination of the place it self?

C. *Why hath not nature given birds a bladder, or a receptacle for urine and kidneys?*

Because they did want much moisture to give matter for feathers to grow, and that also they do consume with the exercise of flying; neither do they piss at all, and when they drink, they avoid very moist dung.

CI. *Why have children gravel breeding in their bladder, and old men in their kidneys, and reins of the kidneys?*

Because children have straight passages in the kidneys, and an earthly and thick humour is thrust with violence by the urine from the fashion of the Moon, even unto the bladder of the urine. The bladder hath wide conduits and passages, giveth room to the urine to go out; and also place to the humour, whereof the gravel is ingendred, to wax thick and seat it self, as the custom of it is. But in old men it is contrary; for they have large and wide passages of the reins of the back and kidneys, whereof it cometh to pass that the urine may pass away, and the earthly humour congeal and sink down. The colour of the stone doth shew the humour whereof the stone doth arise.

CII. *Why, if the stone do congeal and wax hard through heat, (children are hot) and by the same reason it is done in old men; for there is not so much cold to be granted, as there is ice or snow; for which extream cold, the kidneys would perish; yet we use not contrary things to dissolve coldness, but light things, that is hot things, as Parsley, Fennel, and such like.*

They say then that it falleth out, that by exustion, parching, and scorching, the stones do crumble into sand, as in earthen vessels, which when they are overheated and rosted, they become sand. And by this means it falleth out, that small stones are voided together with small sand, in making water; and sometimes it falleth out, that cold drinks do thrust out the stone, the kidneys being stretched, and casting

ing it out by a greater Lask by vertue of easing the belly of his burthen. And besides this it falleth out, that an immoderate heat of the kidneys or reins of the back, by reason whereof the stone doth grow, is quenched with coldness.

CIII. *Why is the curing of an ulcer or bile very hard in the kidneys or bladder?*

Because that the urine being sharp, doth exulcerate the wound, which good and fit medicaments do cover and skin. Ulcers are harder to be cured in the bladder than in the kidneys, because urine doth stay in the bladder, and doth run away from the kidneys.

CIV. *What is the reason that in bathing Vessels, the hot water when it is stirred, doth seem more hot unto us, and almost burn our bodies?*

Because that when we go down into those baths, the water it self doth suffer; that is, when the water doth heat our bodies, the water after a sort is made cold by us. We have learned, that whatsoever doth work in generation and corruption, the self-same without all doubt doth suffer; the water then being in some sort cooled doth not heat alike; and we being accustomed unto it, do not feel the heat as we did in the beginning, because that the immoderate heat of it is diminished: If then stirring the hot water, more fiery hot water be added unto it, which neither hath yet wrought nor suffered any thing of the body which is in the water, that will seem very hot and scalding, in respect that working it doth also suffer, and by little and little doth lose his heat as the first did.

CV. *How is it, if whatsoever be moved is the better for it, and especially in a hot air and place, yet when the air is beaten and stirred, it doth seem colder unto us, and especially in Summer when the heat of the Sun is most hot?*

For this doth seem contrary unto the other: for hot water did seem hotter unto us by moving, and here the hot air doth seem colder when it is stirred and moved. I say therefore that it is a common thing, that that which is moist and principalest in any thing, either in quality or vertue, doth overcome and change that which is lesser and weaker; and that which is the stronger doth somewhat suffer again in doing. Therefore the hot water, when it is very hot, sticking unto

the hot body is somewhat cooled, and doth not keep the same quality. The air then which doth compass us about, being hot in Summer, like unto the water compassing our bodies is heated somewhat by us, which are hot through the heat of the time of the year, and doth likewise heat us, as linnen garments do, the which being first cold, then being made hot by us, do then heat us again. When we do then stir the air; that air which was before heated by us is driven away, and another which is not yet heated, doth succeed, which seemeth cold unto us.

CVI. *Why do those sores which do bread in the ball of the eye, seem white when they have done growing and are cold, and others do not seem such as grow out of the ball?*

Because that through the ball of the eye only the spirit of seeing doth go out, the which is bright and clear. Therefore in the white of the eye, when the wound doth make thick the passage of the covering of the eyes which is like a horn, the spirit of the sight cannot issue out; whereof it cometh to pass that much of it being there gathered together, it doth make the wound light and clear, and sheweth the wound white; And because that by reason of the thickning of the sight, the spirit cannot go out, it falleth out they cannot see.

CVII. *Why do chaff and straw keep water hot, and Snow cold, which are contrary in quality?*

Because the nature of chaff doth want a manifest quality, and is said of some to be without quality; seeing therefore that of their own nature they can easily be mingled and consumed with that which they are annext unto, they easily also take the same nature unto them; and therefore being put unto hot things they are easily hot, and do heat again, and keep hot; and contrary being made cold of the snow and making the snow cold, do keep in its coldness. So wax and oyl will easily be consumed and made one with another thing, and are also without quality, and do help the quality of that which is mingled with them, as being made one with them.

CVIII. *Why do the stars and heaven seem clearest in the bright winter times?*

Because the air either which doth compass us, or that which is highest, is made thin, and purged with windes and

showrs

ſhowrs of rain, and by that means our ſight doth ſee both further and clearer. The like is manifeſtly ſeen in running rivers: for ſuch things as are in them, are far better ſeen than in the thick ſtanding puddle water, where either nothing is ſeen or confuſedly.

CIX. *Why have we oftentimes a pain, and do quake in making water?*

Becauſe that ſharp choler iſſuing out, and pricking the bladder of Urine, doth provoke and ſtir up the whole body to eaſe the part offended, and to expel the humor moderately. This doth happen moſt of all unto children, becauſe they have moſt excrements, by reaſon of their often filling.

CX. *Wherefore are griefs greater in the night than in the day?*

Becauſe the mind being then idle, and at reſt with it ſelf, is neither buſied with the ſight nor hearing, nor occupied with any other ſenſe, and doth nothing at all, nor is urged to any external action, and thereupon is much more touched with the feeling of any trouble or grief. It is very plain that the mind doth leſs feel the griefs of the body, when it is drawn abroad by external work, ſeeing that in ſickneſs, and other like accidents the company and familiarity of friends and communication, and tales telling, do make their trouble and grief more light and tolerable. Men have marked that Nature doth leaſt work by day, in digeſting of Meats, in altering of humors, in making of blood, in growing and ſuch like operations; but the mind is then moſt occupied in his actions; as in the five ſenſes, the motions of the parts of the body, the imagination in thought, in memory and contrary in the night, then Nature worketh moſt, and the mind leaſt.

CXI. *Why are not Children, and eſpecially Infants ſo eaſily ſhaken and put out of joynt as men?*

By reaſon of their ſoftneſs, and yielding to the earth, they do diſſolve its hardneſs, that can work no further. Men therefore having a hard body, becauſe they do reſiſt the hardneſs of the earth or ſtone, they do encreaſe the vehemency of the blow and force the ſtones to work againſt themſelves, and being hard themſelves. And for the ſame reaſon a Sponge yielding is not broken: but glaſs, an earthen pot, or an

such other hard body is broken with a fall. And by this also we learn why a vehement blast of wind doth overthrow an Oak, and not a Reed, because that the Oak being hard, and strong, and great, doth resist the wind, and so makes its force more strong: But the Reed being light, and soft, and small, yielding hither and thither to the wind, doth break its force. So a wrestler striving against his companion, doth encrease his force, and yielding sometimes and bowing with him, doth sooner break his vehemency.

CXII. *Why do infants hearing their nurses sing, cease their crying, and sleep presently after?*

Because that the substance of musick as being a science (and all other arts) are ingrafted naturally in the mind, as heat is in the fire. As *Plato* doth say, our minds do remember sciences, and not learn them. And therefore the mind hearing such a song in that that he doth remember, causeth the infant to be quiet, and in that he taketh pleasure, it doth draw on sleep. For not being infected with the company of the body, he perceiveth those sciences very plainly; and being somewhat drowned in the body, falleth into some oblivion of them.

CXIII. *Why do Nurses rock and move their children when they would draw them to sleep?*

To the end that the humors being scattered by moving, may move the brains; but those of more years cannot endure this.

CXIV. *Why do some drunkards see double?*

Because the muscles of the sight being more or less filled, and by the self-same means weak and feeble, do draw and wrest one eye upward, & the other downward, & by that means the beams do not look one way at once, but towards divers places and bodies, and therefore each of the eyes using a private office and duty of seeing, doth cause a double sight.

CXV. *Why are boys apt to change their voice about fourteen years of age?*

Because that then nature doth cause a great and sudden change of age; experience proveth this to be true: for at that time we may see that womens paps do grow great, to hold and bear her milk, and also those places that are about the hips in

in which the young fruit should remain: Likewise mens breast and shoulders, which then bear great and heavy burthens. Also their stones in which their seed may encrease and abide, and his privy members, to set out the seed with ease. Further all the whole body is made bigger, and dilated, as the alteration and change of every part doth testifie; and the harshness of the voice and hoarseness; for the rough artery or windpipe being made wide in the beginning, and the exterior and outward part within unequal to the throat, the air going out as the rough unequal and uneven pipe, doth become unequal and sharp, and after a sort hoarse, like unto the voice of a Goat, whereof it hath its name *Bronchos*: The same doth happen unto them into whose rough artery any distillation doth flow. It happeneth by reason of the dropping humidity that a light small skin filled unequally, causeth an uneven going forth of the spirit and air. Understand that the wind-pipe of Goats is such, by reason of the abundance of humidity. The like doth happen unto all such as Nature hath given a rough artery, as unto Cranes. After the year of fourteen they leave off that voice, because the artery is made wider, and receiveth his natural evenness and equality.

CXVI. *Why doth oyl, being drunk, cause one to vomit, and especially yellow choler?*

Because that seeing it is light and ascendeth upwards, it provoketh the nutriment in the stomach, and lifteth it up; and so the stomach being grieved, summoneth the elective vertue to vomit and especially choler, because that is light, and consisteth of subtil parts, and therefore it is the sooner carried upward; for when it is mingled with any moist thing, it runneth into the highest room.

CXVII. *Why doth not oyl mingle with moist things?*

Because that being pliant, soft and constipate in it self, it cannot be divided into parts, and so cannot be mingled; Neither if it be put upon the earth, can it enter into it.

CXVIII. *Why is water and oil frozen in cold weather, wine and vinegar not?*

Because that oyl being without all quality, and fit to be confounded with any thing, is cold quickly, and so extream-

ly, that is moſt cold; Water being cold of nature, doth eaſily freeze when it is made colder then its own nature. Wine being hot, and of ſubtil parts, is not ſo ſoon cold, but vinegar being of moſt ſubtil parts, ſuffereth no freezing.

CXIX. *Why do contrary things in quality, bring forth the ſame effects.*

That which is moiſt, is hardned and bound a like of heat and of cold; ſnow and liquor do freeze with cold: a plaiſter and gravel in the bladder are made hard with heat. That is ſo indeed, but by two diverſe actions. The heat doth conſume and eat the abundance of moiſture; but the cold ſtopping and ſhutting with its overmuch thickneſs, doth wring out the filthy humidity; like as the ſponge wrung with the hand doth caſt out the water which it hath in the pores and ſmall paſſages.

CXX. *Why doth a ſhaking or quivering ceaſe oftentimes when any fearful matter doth chance, as a great noiſe or crack made, the like as downfall of mater or a great tree?*

Becauſe that oftentimes the humors being digeſted and conſumed with time, and made thin and weak, all the heat vehemently and ſuddenly and ſharply flocing unto the inward parts of the body conſumeth the humors, which cauſeth the diſeaſe to diſſolve it. Treacle hath this effect, and many ſuch like which are hot and dry, when they are taken after concoction.

CXXI. *Why do ſuch fall which do turn round, if they be not uſed to do it?*

Becauſe they do diſturb the animal ſpirits which are in the brain, and toſs them up and down together with humidities: They then be made leſs apt & fit to receive the ſenſible and motive power, and do not ſuffer any action to go to the muſcles and ſinews; whereby it falleth out, that the weight of the body, as not being born up and ſupported by the ſoul, is thrown on the earth; and for the ſame cauſe they ſeek darkneſs becauſe the ſpirit of ſeeing is diſturbed & troubled and cannot work like the other ſenſes. But this doth not happen unto ſuch as are accuſtomed to turn moderately, and by little and little cuſtom doth breed this: for the ſoul and nature are not ſtrangers the one to the other, but in time are as

it were reconciled; for that which is done by little and little and without intermission, is hidden from the same, and after that it hath often escaped, falleth not as a strange thing into nature who was wont to receive it.

CXXII. *Why do steel glasses shine so clearly?*

Because they are lined on the inside with white lead, whose nature is shining the which being put to the glass which is also shining, doth shine much more; and casting his beams through the passages of the glass, doth double that which is in the superficial parts of the glass and without the body of the glass, and by that means the glass is very shining & clear.

CXXIII. *Why do we see our selves in glasses and clear water?*

Because that the quality of the sight passing unto bright bodies by reflection doth return again by the beams of the eyes to the image of him who looked on it. That qualities do go forth and pass from the face, as it is not absurd, they do shew which remain near unto trees, because they are wont to look green. For the green quality of green leaves passeth to the face of it self; likewise going unto the running water doth make it shew green.

CXXIV. *Why do hard dens and hollow places and high places send back the likeness and sound of the voice?*

Because that such places also by a reflection do return back the image of a sound: for the voice doth beat the air, the air the place, the which the more it is beaten, the more it doth heat, and therefore do cause the more vehement sound of the voice. Moist places, & as it were soft, yeilding unto the stroak and dissolving it give no sound again; for according unto the quality & quantity of the stroak, the quality and quantity of the voice is given, which is called an eccho, some do idely fable that she is a Goddess: some say that *Pan* was in love with her, which without doubt is false, he was some wise man who did first desire to search out the cause of that voice: and as they which love, and cannot enjoy their love, are grieved; so in like manner was he very sorry until he found out the solution of that cause; As *Endymion* also, who first found out the course of the Moon, watching a nights and observing her course, and searching her motion, did sleep in the day time; And therefore they do fable that he was belo-

ved of the Moon, and that she came to him when he was asleep, because she did give unto the Phylosophers the solution of the cause of her self. They say also that he was a shepherd, because that in the desert and high places he did mark the course of the Moon. And they gave him also the Pipe, because that the high places are blown with the winds, or else because he sought out the consonancy of Figures. *Promathius* also being a wise man, sought the cause of the Star, which is called the Eagle of the firmament, his nature and place; and when he was as it were wasted with the desire of learning, then at the last he rested, when *Hercules* did resolve unto him all doubts with his wisdom.

CXXV. *What is the reason that if you cast a stone into a standing water, which is on the outermost parts of the earth, it makes many circles; and not if the water be deep in the earth?*

Because that the stone with the vehemency of the cast doth pursue and follow the water from every part of it, until the stone come to the bottom. But if there be a very great vehemency in the throw, the circle is the greater, the stone going down unto the earth, and drawing down water with it, causeth many circles. For first of all, it doth drive the overmost and superficial parts of the water into many parts, and so going down always unto the bottom, again dividing the water, it maketh another circle, and this is done successively, until the stone resteth. And because the vehemency of the stone is slackned still as it goeth down, of necessity the last circle is lesser than the first, because that with the stone, and also with the blow they water is divided.

CXXVI. *Why do some think that laughter proceedeth from the spleen, affirming, that it is not like that they laugh not much, whose spleen is corrupted, as they whose spleen is sound, but say that such are very sad?*

Truly, I think that the cause of laughter, is accidentally, and not properly in the spleen; for if it be sound and perfect, it doth draw from the liver melancholy humors, whereof it proceedeth, that when the pure blood without any dregs, doth go both thorow the whole body, and also into the brain, it doth delight both nature and the mind, and doth make men merry like unto wine, and bring men to a quietness and tranquility,

quility, and so that of laughter is moved.

CXXVII. *Why do not mules bring young ones?*

Because they do proceed of a diverse kind of Beasts, and so then the mixtion of the Seed differing of quality and quantity, begetting a certain other thing besides that which is first, doth mar and abolish the nature of those things which first were, as the mingling of white and black, abolishing the colour of extreams, breedeth another colour which is dark and dun, which is none at all of the extreams. Therefore the ingendring quality is abolished, and aptness of receiving form?

CXXVIII. *Why are such as are deaf by nature dumb?*

Because they cannot speak and express that which they never heard. Some Physitians do say, that there is one knitting and uniting of sinews belonging unto the like disposition. But such as are dumb by an accident, are not deaf at all; for then there ariseth a local passion.

CXXIX. *Why are some stiff after meat, which are fasting?*

Because they abound with choler, and so do heap up a sowre sharp humor. Therefore the parts of the body being nourished after meat, drive away from them the choler of the skin, and so that stiffness doth arise, that is choler gnawing and biting those parts, and stirring them up to pursue himself.

CXXX. *Why do not Swine cry when they be carried with their snout downwards?*

Because that above all other beasts, they bend more then other to the earth. They delight in filth, and that they seek, and therefore in the sudden change of their face, they be as it were strangers, and being amazed with so much light, keep that silence. Some say that the wind-pipe doth close together by reason of the straitness of it, when they lie with their face upward.

CXXXI. *Why are swine delighted with dirt?*

As the Physitians do say, they are naturally delighted with it, because they have a greater liver, in which desire is, as *Aristotle* saith, that the wideness of his snout is the cause; for he hath smelling which doth dissolve it self, and as it were striveth with stench.

CXXXII. *Why doth itching rise when an ulcer doth wax whole, and fleam cease?*

Because

Because the part which is healed and made sound doth pursue the reliques of the humor which remaineth there against nature; and which was the cause of the bile: & so going out through the skin, and dissolving it self doth cause the itch.

CXXXIII. *Why are those diseases and accidents longest and most grievous which do molest one eye and not both?*

For two causes. Because running fluxion is heaped up at one eye only; for whatsoever is divided into many, is weaker then intire, and of a lesser strength: Or else because that when the whole eye doth move it self in its actions, so oft it doth force the sick eye to move also; and the medicament of every diseased part doth consist in quietness.

CXXXIV. *Why doth a man sneeze more often and more vehemently than a Beast?*

Because he doth use more meats and drinks, and of more divers sorts, and that more than is requisite; the which when he cannot digest as he would, it doth gather together much air and spirits, by reason of much humidity, the spirits being then very subtil, ascending unto the head, it forceth the man oft to avoid it, and so causeth sneezing. And it makes a noise because a vehement spirit or breath passeth thorow the conduits of the nostrils; as belching by the stomach, or a fart from the belly, the voice by the throat, & a sound by the ears.

CXXXV. *Why do dead mens hair and nails grow for a while?*

Because that the flesh rotting, withering, and falling away, that flesh which was hidden about the root of the hair doth now appear and deceive, and cause an imagination that the hair doth grow. And some say that it groweth in very deed, because the dead carcases are resolved in the beginning to many excrements and superfluites, by reason of the putrifaction which cometh unto them. These going out of the overmost parts of the body, by some passages and pores, do encrease the growing of the hairs.

CXXXVI. *Why have children rather then men, certain white spots in the nails of their fingers, rather than in their feet?*

Because they do breed of flegm, and the children do abound with flegm more than men, because they are fatter, and great eaters. And the feet by reason of walking and motion, do dissolve superfluities more than the hands; and therefore those

those spots do not appear in the nails of the feet.

CXXXVII. *Why doth not the hair of the fist quickly grow gray?*

For the same reason, because that through great moving and walking, they do disperse and dissolve the superfluity of flegm, which doth breed grayness; and the hair of the secret parts doth grow gray very late, because of the heat of that place, and because that in carnal copulation it doth dissolve flegm also.

CXXXVIII. *Why do very many beasts wag their tails when they see their friends; and a Lion and a Bull beat their sides when they are angry?*

Because they have the marrow of the back reaching unto the tail, which hath the force of the moving in it. The Imagination acknowledging that which is known unto them as it were with a hand (as it doth happen in men) doth force them to move their tail: which doth manifestly shew some secret force to be within them, which doth acknowledge that which they ought. In the anger of Lions and Bulls, nature doth consent unto the mind, and doth enforce it to be greatly moved; as men do sometimes, when they are angry, beat their hands on other parts; when the mind cannot take revenge upon that which doth hurt, it doth presently seek out some other solace, and doth cure his affections with some streak and blow.

CXXXIX. *Why if you do put hot burnt barly upon a horses sore, is the hair which grows upon the sore not white, but like the other hair?*

Because it hath the power of expelling and doth wipe away and dissolve the excrements of the flegm, and also unprofitable matter which is gathered together through the weakness of the parts, or crudity of the sore.

CXL. *Why doth hair never grow in a mans ulcers or biles?*

Because a man hath a thick skin, as it is seen by the softness and thickness of his hair. And seeing the scar is thicker than the skin it self, it doth stop up the passages whence the hair should grow. Horses have thinner skins, as it is seen by the thick hair, and therefore all passages are not stopped in their wounds and sores. And after that the excrement

ments, which were gathered together, have broken a paſſage thorow thoſe ſmall pores, the hair doth grow.

CXLI. *What is the reaſon that ſuch as are bitten with a ſnake being moſt exceeding athirſt, do quench their thirſt, and not increaſe it, by drinking of treacle, which is hot and dry?*

I ſay then, that it doth not quench the thirſt by reaſon of his quality, but by ſome mutual ſympathy and conſent, and natural reaſon; This is a kind of counter-poyſon and preſervative; which is made of divers ſorts of herbs which have ſome kind of conſent and agreement with all the parts of the body, as Dictamnum, Dittander, or Ginger hath a proportional conſervative of the heart; Agrimony or Liverwort, with the Liver: Stonewort or finger-ferne, with the Spleen; Parſley with the mouth of the Belly, Hyſop with the Lungs; Elicampain with the reins of the back; Rue with the neck; Bitterwort with the brain; and *ſiler montanum* with the bladder of Urine. Every one of theſe drawn as it were with the ſweetneſs of honey doth draw that which is beſt for his ſafety; amongſt all which the blood of ſome Viper is mingled, which hath a certain naturall diſaffection which we call *Antipathiam*, a contrary of natural qualities, againſt every venomous beaſt and corruptible creature: Theſe being diſturbed into every part, they ſuffer not to work that effect which doth threaten corruption; for they do reſiſt like unto lawful Souldiers, who have taken arms for the defence of their country.

CXLII. *Why is Fortune painted with a double forehead, the one ſide bald, and the other hairy?*

The bald ſide ſignifieth adverſity, and the hairy proſperity, which we enjoy when it pleaſeth her.

CXLIII. *Why have ſome commended flattery?*

Becauſe flattery ſetteth forth before our eyes that which we ought to be, although not that which we be.

CXLIV. *Wherefore ſhould vertue be painted girded?*

To declare that vertuous men ought not to be ſlothful; but diligent and always in action.

CXLV. *Why did the antients ſay, that it was better to fall into the hands of a Raven, then a flatterer?*

Becauſe Ravens do not eat us until we be dead; but flatterers do devour us alive.

CXLVI.

CXLVI. *Why have cholerick men beards before others?*

Because they are hot, and their pores large and wide.

CXLVII. *Whereof doth it proceed, that such as have the hicket do ease themselves by retaining their breath?*

The breath retained, doth heat the inferiour parts of the body, and the hicket proceedeth of no thing else but of cold.

CXLVIII. *Wherefore doth it proceed, that old men remember well that which they have seen and done in their youth, and do forget such things as they see and do in their age?*

Things learned in youth, have already taken root and habitude in the person: but things learned in age are forgotten, because the senses are weakned in them.

CXLIX. *What kind of Covetousness is best?*

The Covetousness of time, when it is implied as it ought to be.

CL. *Why is our life compared to a Stage play?*

Because the unhoneſt do occupy the place of the honeſt, and the worſt ſort the room of the good.

CLI. *Why do Dolphins when they appear above the water, ſignifie ſome ſtorm or tempeſt to come?*

Because that at the beginning of the tempeſt there do ariſe from the bottom of the Sea certain hot exalations and vapours which do heat the Dolphins, which doth cauſe them to mount to ſeek for cold.

CLII. *Wherefore are things more quiet in the night then in the day?*

The motion of the air and the coldneſs of the night is the cauſe thereof, which coldneſs doth ſtay & hinder the motions.

CLIII. *Wherefore did the Romans call* Fabius Maximus *the Target of the People, and* Marcellus *the ſword,*

Because the one gave himſelf to maintain the Commonwealth, and the other was very eager and ſharp to revenge the Enemies of the country. And yet they were in the Senate joyned together, because the gravity of one would moderate the courage and boldneſs of the other.

CLIV. *Why doth the ſhining of the Moon hurt the head?*

Because it moveth the humors of the brain, and cannot afterwards reſolve them.

CLV. *If water do not nouriſh, why do men drink it?*

Water

Water causeth the nutriment to spread through out the body.

CLVI. *Why is sneezing good?*

To purge the brain, as the milt is purged by the cough.

CLVII. *What is the seat of the affections of the body?*

Joy dwelleth in the spleen, anger in the gall, fear in the heart, letchery in the liver.

CLVIII. *Why is sodden water lighter than cold?*

Boiled or sodden water hath less ventosity, and is more light and subtil, because the earthy and heavy substance is separated from it.

CLIX. *Wherefore are the waters of Marshes and Ponds evil?*

Because they are flegmatick and do corrupt in Summer time, because the finest of the water is converted into vapors, and the earthiness doth remain.

CLX. *Why be studious and learned men soonest bald?*

It proceedeth of the weakness of the Spirits, or because want of Digestion causeth flegm to abound in them.

CLXI. *Why doth too much watching make the brain feeble?*

Because it doth multiply choler, the which by that means doth dry and extenuate us.

CLXII. *Why be steel glasses better for the sight than other glasses?*

Because steel is harder, and doth present unto us more substantially the air which receiveth the light.

CLXIII. *Whether doth love shew his greatest force, either making the Fool to become wise, or the wise to become a Fool.*

In giving wisdom to him who hath it not; because it is more hard to build than to pull down; because that ordinary love and folly are but an alienation of the mind.

CLXIV. *Why is overmuch labour nought for the sight?*

Because it drieth the blood too much.

CLXV. *Why is Goats milk accounted best for the stomach?*

Because it is thick and not slimy, because they feed on boughs and wood, rather than on grass.

CLXVI. *Why doth much grief and vexation bring age?*

Because it drieth, and age is nothing else but a drought.

CLXVII

CLXVII. *Why is he most merry that hath the thick fish blood?*

The blood which is fat and thick, maketh the Spirits firm and constant, wherein consisteth the force of all creatures.

CLXVIII. *In your opinion which is hardest, to obtain the love of one, or to keep it being obtained?*

To keep and maintain it being gotten, by reason of the inconstancy of women, which are quickly angry, and soon weary of one, lightly found and slippery to keep.

CLXIX. *Why do serpents fly from the herb called Rue?*

Because a serpent is cold, dry, and full of sinews, and the herb Rue of a contrary nature.

CLXX. *Why is a Capon better to eat than a Cock?*

The capon looseth not his moistness, because he treadeth not the hens as a Cock doth, and therefore is better.

CLXXI. *Why do we smell a thing lesser in the winter time than in the Summer?*

Because the air is thicker, and less moveable.

CLXXII. *Why doth hair burn so quickly?*

Because the air is dry and cold.

CLXXIII. *Why is Love compared to a Labyrinth?*

Because the entry and coming in is easie, and the going out impossible or very hard.

FINIS.